¶ The Manual of prayers / or the pyner in Englyshe

Laten set out at length, whose contentes the reader by ỹ pzologe next after the Kalender shal sone perceaue, and there in shall se bzefly the ozder of the whole boke.

To the Philippians. iiii.

Be not carefull, but in all thynges shewe youre petition vnto God, in prayer, and supplication, and geuynge of thankes.

James the fyrst.

The prayer of a ryghteous man auayleth much, yf it be feruente.

¶ Set forth by Iohn by Goddes grace, at the Kynges callyng, Bysshoppe of Rochester at the cõmaundemente of the ryghte honozable lozde Thomas Crumwell, lozde Pziuie seale, Uicegerent to the Kynges hyghnes.

I. Johñ by Gods grace Bysshop of Roche
ster, vnto the ryght honorable Thomas lord Crumwel,
lorde Byuile seale, vicegerent to the kynges hyghnes.
wysheth and desyreth grace & peace, and helth in
God the father, by the holy goost thor-
row our Lorde Jesus Christ.

ALthough that the sondry and dyuers sortes of pyrmars (my special good lord & synguler frende) here before set forth as well (in many thynges) superstitious as derogatiue vnto the true honoure of God, myght haue enforced (& dyd in dede) me to haue desyred a syncere correctiõ herein, yet the feruent desyre ỹ I perceaue in your lordship to the true honoure of God, the vnite & weale of the christian comynalte, hath muche more (as the prouerbe sayeth) set the spurre vnto the hasty rũner & in maner cõpelled me to shewe some tokẽ of my dewe seruice toward goddes honoure & towarde your fauourable goodnes, in settynge forth thys rude and simple worke, as vnto whom your much & manyfolde fauoure hath cõstrayned & boũde me, nexte vnto almyghty God & my souerayne lorde ỹ kynge, to your prest & assidius seruice al my lyfe dayes. And for as much as we haue oftyme in experiẽce ỹ a worke taketh no smal estimaciõ w̃ the cõmen people, both of the auctor & specially of hym vnto whom it is dedycated. For this cause haue I this my rude & grosse enterpryse dedicated vnto your lordshippes name, not bycause I thought it to be so exquisyte & of so exacte a iudgemẽt (as the lerned wolde desyre) & worthy of so wyse & lerned a patrone, but rather cõmyttynge it to the mooste wyseste iudgement of the kynges mooste sapient councell where of ye are, that yf so be it shulde seme vnto the same a thynge worthy or mete to be had in cõmen vsage, then by the iudgement of the same approued, it myght ỹ rather

and with the more audite be receaued of the people, yf not, yet to be a toke of my poore good wyl & desyre that I bare vnto such a thynge to be done of some other that are of more perfecte iudgement & lytterature, & also to be a toke of the office & seruice that I owe vnto goddes sincere honoure & to your lordships fauourable goodnes.

¶ The prologe to the Kalender.

THe straugenes of thys Kalender (gentel reader) shal not moue the to maruail very much the cause ones knowen, for the newe fasshion here of hath a double cõmodite. The one is breuenes, for where the other kalender had a great nõber of sayntes wythout profyte to ỹ vnlearned thys hath but only such festes which are kept holyday & ỹ epistle & gospel ỹ are red in ỹ church on such holydayes set forth in the kalender. The secõde is, ỹ where ỹ nõber of saintes were set, there haue we appoynted wekely certayne places of the scripture whych the church doth vse to reade at Matens, ỹ the reader may knowe what scripture the church do vse thorow out the yeare, & to study & vse the same. Thys thẽ is the order of ỹ kalẽder, ỹ dayes of the moneth are set in the myddes of ỹ syde of the leke, & on the ryght hande are the sayntes dayes, & directly on the other syde of ỹ letter where on ỹ feastes fall, are set ỹ epistle & gospel of ỹ feast & so of al feastes of sayntes. As for exãple, newyears daye falleth on A, the fyrst day of ỹ moneth, on the one syde of A, is ỹ name of the feast, & of ỹ other syde ỹ epistle & gospel of the day. We haue also appoynted ỹ epistle & gospel for euery sõday, but bycause ỹ the sondaye falleth not vpon one letter alway, we haue set in the voyde places of the kalender ỹ name of the sondayes wt theyr epistle and gospel, so that the reader may knowe fyrst the name of ỹ sondaye & seke in the kalendes and then shal he fynde there the epistle and gospel

		The epistle.	The gospel.
		BL January hath .xxxi.	
		The Mone hath .xxx.	
Newe yers day.	A	For the grace of. Tyt. ii, And whē the viii. Lu. ii.	
Rede this weke the Epistle to Tite and the. ii. to Tymothe.	B	On the sondaye wythin the. v ii. daye of Christ= masse whan euer it fall yt it be on no holy daye.	
Twelfe euen.	C	And I saye that. Gal. iiii. And hys father. Luc. ii.	
The eppyany.	D	For the grace of. Tyt. ii. whē herode was. mat. ii.	
	E	Esay the. lx. Chapter	
	F	when Jesus was borne	Math. ii
Rede this weke the eppystle to the Ro.	G	On the sondaye nexte after. xii. daye thys epistle.	
	H	Ryse vp. Esay. lx. The nexte daye Jhon.	Joh. i.
Rede this weke the eppystle to the Cor.	A	¶ On the seconde sondaye after twelfe daye.	
	B	I beseche you. Ro. xii. And when he was. Luc. ii.	
Rede the seconde to the Corinthyans.	C	¶ On the thyrde sondaye, yt ther fal so many.	
	D	Seynge we haue. Ro. xii. And the thyrde.	Joh. ii.
Rede this weke the eppystle to the Gala. and the. i. to Timo.	E	¶ On the fourth sondaye, yt ther be so many.	
	F	Betwene. xii. day and goynge out of mariage.	
	G	Be not wyse. Ro. xiiii. when Jesus was. mat. viii.	
Rede here to the E= phesians, & Philyp.	H	¶ On the fyfte sondaye, yt ther be so many be= twene Septuagesima and twelfe daye.	
	A	Owe nothynge. Ro. xv. And he entred. mar. iiii.	
Rede to the Thessa lonias & to the Col lossyans.	B	¶ On the. vi. sōday, yt ther be so many betwens twelfe tyde and septuagesima, take thys epistle.	
	C	Now therfore as electe.	i. Colossians iii.
	D	The kyngdome of heauen is.	i. Corin. ix.
	E	Saul yet brethynge	Actes. ix
	F	Than answered Peter and sayde.	Math. xix
On thys sondaye ỹ churche begynneth to reade ỹ scrypture in an order.	G	¶ On the sondaye whan mariage goeth out.	
	H	Perceaue ye not how that.	i. Corin. ix.
	A	For the kyngdome of heauen.	Math. xx.
	B		
	C		

The epistle.	The gospel.	
BL Febzuary hath.xxviii The mone hath.xxix.		Faste.
On Candelmas daye.		Candelmas daye.
Malachy the thyzde Chapter.		
And when the tyme of theyz	Luce.ii.	
On the sondaye called Sexagesima.		
Foz ye suffre fooles gladly	ii.Coz.xi.	Rede thys weke w the church Genesis
When much people were	Math,xi.	
On the sondaye called Quinquagesima.		
Though I speake wyth the.	i.Cozin.xiii	Rede Genesis thys weke.
He toke vnto hym the twelue.	Luce,x viii.	
On Aschе wednysdaye, the epistle Joel the seconde Chapter.		
When ye faste be not,	Math.vi.	
On the fyzst sondaye in lent, whether it fall hye oz lowe, reade thys daye thys epistle.		Rede this weke styl the Genesis.
We as helpers therfoze.	ii Cozin.vi.	
Then was Jesus led awaye.	Math iiii.	
		Faste.
On sayne Mathewes daye.		Sayne Mathyes daye.
Malachy the thyzde chapter.		
And when the tyme of theyz.	Luce,ii.	Rede styll with the church Genesis.
The seconde sondaye in lent, reade this epistle.		
Furthermoze we beseche.	i.Thessa.iiii.	
And Jesus went thense.	Math.xv.	

	The epistle.	The gospell.
	Marche hath .xxxi.	
	The Mone hath .xix.	
Rede w the church Genesis styll thys weke.	On the thyrde sondaye in lent, the epistle.	
	We ye folowers of God.	Ephe. v.
	And he was a castynge out	Luce. xi.
Rede here wyth the churche the seconde boke of Moyses called Exodus.	On mydlent sondaye, the epistle	
	For it is wrytten that Abraham	Gal. iiii.
	After that went Jesus.	Joh. vii.
Rede thys weke w the churche the prophete Jeremy.	On passion sondaye, the epistle.	
	But Christ beynge the hye prest.	Hebr. ix.
	whych of you can rebuke me.	Joh. viii.
	Faste.	
The annunciacion of our Lady.	The epistle on the annunciacion of our Lady	
	Elaye the. vii. Chapter.	
	And in the. vi. moneth the aungell.	Luce. i.
Rede styll Jeremy.	On palme sondaye, the epistle	
	Let the same mynde be in you	Philip. ii.
	ye knowe that after two dayes	Math. xxvi.

The epistle.	The gospel.		
BIL Apryl hath.xxx. dales The mone hath.xxix.			Faste.
On Easter daye.		G	Easter daye.
Purge therfore the olde leuen.	i.Corin.v.	A	Rede this weke the
Mary magdalene and Mary.	Mar.xvi.	B	Actes of ỹ Apostles
On mondaye in easter weke.		C	
whych preachyng Act.x. Beholde two.	Luce.xxiiii.	D	
On tewsdaye.		E	
ye men and brethren.	Act.xiii.	F	
Jesus hym selfe.	Luce.xiiii.	G	
On the wednisdaye.		A	
ye men of Israell. Act.iii. After that Jesus.	Jo.xx.	B	
On the fyrst sondaye after Easter.		C	
For all that.	i.Johan.v.	D	Rede thys weke vñ
The same daye at.	Joh.xx.	E	the church the Apo
		F	calyppes of Jhon.
		G	
		A	
		B	
		C	
		D	
On the seconde sondaye after Easter.		E	
Christ also suffred for our.	i.Pet.ii.	F	Rede this weke styl
I am a good shepherde, a good.	Joh.x.	G	the Apocalyppes.
		A	
		B	
		C	
		D	
On the thyrde sondaye after Easter.		E	
Dearely beloued I beseech you.	i.Pet.ii.	F	Sayne Georges
After a whyle ye shall not se	Joh.xvi.	G	daye.
On sayne Georges daye.		A	Sayne Markes
My brethren count.	James.i.	B	daye.
I am a true vyne.	Joh.xv.	C	
On sayne Markes daye		D	Rede thys weke the
Unto euery one. Ephe.iiii. I am a true	Joh.xv.	E	epistle of James &
On the fourth sondaye after Easter.		F	of Peter both.
Euery good gyfte and euery perfecte.	James.i.	G	
But nowe go I my waye.	Joh.xv.	A	Rede this weke the
			canonical epistle of

		The epistle.	The Gospel.
John and Jude.	B	BLL May hath .xxxi. daies	
Saynt Philip & James daye.	C	The Mone hath .xxx.	
	D	On S. Philip and James daye.	
	E	Sapientie. v. Chapter. And he sayde vn.	Jo. xiiii.
	F	On the sondaye before the crosse dayes.	
	G	And se that ye be doers of.	Jaco. i.
	A	Verely verely I saye vnto you.	Joh. xvi.
	B	On the mondaye in the crosse weke.	
Rede of the Actes of the apostles thys weke.	C	Knowledge your fautes one.	Jaco. v.
	D	If any of you shulde haue.	Luce. xi.
	E	On the Teusdaye.	
	F	Ecclesiasticus. xix. Chapter.	
	G	And Jesus sat ouer agaynst.	Mar. xii.
	A	On the wednysdaye.	
Fast.	B	And the multitude of them that.	Actu. iiii.
The Ascencion day.	C	These wordes spake Jesus.	Joh. xvii.
	D	On the Ascencion daye.	
	E	In the fyrst treatyse deare.	Actu. i.
	F	After that he appered.	Mar. xvi.
	G	On the sondaye after the ascencion daye.	
Rede styll the actes	A	Be ye therfore discrete and sober.	i. Pet. iiii.
	B	But when the comforter is.	Joh xv.
	C	On wytson euen.	
	D	It fortuned whyle Apollo.	Act. xix.
	E	If ye loue me kepe my cõmaundementes.	Jo. xiiii.
	F	On wytsondaye.	
	G	when the fyftye daye was come.	Act ii.
	A	If a man loue me and wyll kepe.	Joh. xiiii.
	B	On the mondaye.	
Rede of the Actes.	C	And he commaunded vs to preache.	Act. x.
	D	For God loued the worlde, that.	Joh. iii.
	E	On the teusdaye.	
	F	when the apostles which were.	Act. viii.
	G	Verely verely I saye vnto you.	Johan. x.
	A	On the wednesdaye.	
	B	But Peter stepped wyth the	Act. ii.
	C	No man can come to me except.	Johan. v.
	D		
	E		
	F		
	G		
Rede of the Actes.	A	On Trinite sondaye.	
	B	After this I loked and beholde.	Reuela iiii.
	C	There was a man of the phar.	Joh iii.
	D	On corpus Christi daye.	
	E	That which I gaue vnto you	ii Cor. xi.
	F	For my flesh is meat in dede.	Joh. vi.
	G		

The epistle.	The gospel.		
BL	June hath .xxx. dayes The moneth .xxix.		
On the fyrst sondaye after Trinite.			
For God is loue in thys'.	i. Joh. iii.		
There was a certayne ryche man.	Luc. xvi.		Rede the fyrst boke of ỹ kynges w̃ the churche this weke.
On the second sondaye after Trinite.			
Meruell not my bretheren,	i. Joh. iii.	H	Rede with ỹ church
A certayne man ordeyned.	Luc. xiiii.	B	this weke the secõd
		C	boke of kynges.
On the thirde sondaye after Trinite		D	
Submit therfore your selues.	i. Pet. v.	E	Rede this weke the
Then reforted vnto him all.	Lu. xv.	F	thyrde.
		G	
On saynt John Baptistes daye		H	Faste.
Elate the .xlix. Chapter		B	Sayn̄t Johñ bap=
Elizabeth tyme was come	Luce. i	C	tyst.
On the fourth sonday after Trinite		D	
For I suppose that the afflict.	Rom. viii.	E	Rede ỹ fourth boke
Be ye therfore mercyfull as your.	Luc. vi.	F	Rede styll of the
On the .v. sondaye after Trinite.		G	kynges. Faste.
In conclusion be ye all.	i. Pet. iii.	H	Sayn̄t Peter and
It came to passe as the peo ple.	Lu. v.	B	Paule.
On saynt Peters and Paules daye		C	
In that tyme Herode the kynge	Act. xii	D	
when Jesus came into	Math. xvi	E	
		F	

		The epistle.	The gospel.
		BLL July hath. xxxi. dayes	
		The Mone hath. xxv.	
		On the. vi. sondaye after Trinite.	
Rede ỹ kynges yet.	A	Remember ye not that all.	Rom. vi
	B	For I saye vnto you except.	Mat. v.
	C		
	D		
	E		
	F		
	G		
		On the. vii. sondaye after Trinite	
Rede this weke the Cronycles called Paralipomenon.	A	I wyll speake grosly because of.	Rom. vi.
	B	In those dayes when there.	Mat. vii.
	C		
	D		
	E		
	F		
	G		
		On the. viii. sonday after Trinite	
Rede of the Cronycles styll.	A	Therfore brethren we are.	Rom. viii.
	B	Beware of false prophetes.	Mat. vii.
	C		
	D		
	E		
	F		
	G		
		On saynt Mary magdalens daye	
Mary Magdalen.	A	Prouerbes. xxxi. Chapter	
Rede the Cronycles. False.	B	And one of the Pharises desyred	Luce. vii
		On the. ix. sondays after Trinite.	
Saint James day	C	That we shulde not lust after.	i. Cor. x.
	D	There was a certayne ryche man.	Lu. xvi.
		On saynt James the apostles daye	
	E	Nowe therfore ye are no more	Ephe. ii
	F	Then came to hym the mother	Mar. xx
	G		
		On the. x. sondaye after Trinite.	
Rede the Cronacles.	A	Je knowe that ye were.	i. Cor. xii
	B	And when he was come.	Lu. xix.

The epistle.	The gospel.		
BU	Augst hath.xxxi. The Mone hath.xxx.		
On the .xi. sonday after Trinite sonday		a	Rede here the Prouerbes w̄ ẏ̄ church. The name of Jesus daye.
Brethren as pertayninge	1.Cor.xv	b	
And he put furth this similitude	Luc.xviii	c	
On the name of Jesus daye		d	
Then Peter of the	Act.iiii	e	
whyle he thus thought	Math.i	f	
On saynt Laurence day		g	
This yet remembre	ii.Cor.ii	A	
Verely verely I say vnto you	Joh.xii	B	
On the.xii.sonday after Trinite sondaye		C	Rede here Ecclesiastes. Faste. Assumptiō of our Lady.
Such trust haue we	ii.Cor.iii	D	
And he departed agayne	Mar.vii	E	
On the Assumption of our Lady		F	
Ecclesiasticus the.xxiiii.Chapter		G	
It fortuned as he went	Luce.x	A	
The.xiii.sonday after Trinite sonday		B	Rede here the hystory of Job.
To Abraham and his sede.	Gala.iiii	C	
Happy are the eyes	Luce.x	D	
On saynt Barthylmewes daye		E	Faste. Saynt Barthylmewes daye.
Nowe therfore ye are no more	Ephe.ii	F	
And there was a stryfe	Luce.xxii	G	
On the .xiiii. sondaye after Trinite sondaye		A	Rede the hystory of Tobye.
I saye walke in the spirite	Gala.v	B	
And it chaunced as he went	Luc.xvii	C	

		The epistle.	The gospel.
	BL	September hath.xxx	
		The Mone hath.xxix	
Rede here yet Tobye.		On the.xv.sondaye after Trinite sondaye	
		If we lyue in the spirite, let vs	Gala.v
		No man can serue two maysters	Math. vi
Faste.			
Natyuitye of our Lady,		On the Natyuite of our Lady	
		Ecclesiasticus, the.xxiiii. Chapter	
Rede Tobie.		This is the boke of the generation	Math.i
		On the.xvi.sonday after Trinite sondaye	
		wherfore I delyre thee that ye	Ephe.iii
		And it fortuned after that	Luce.vii
Rede here the story of Judyth.		On the.xvii.sondaye after Trinite sondaye	
		I therfore which am in bondes	Ephe.iiii
		And it chaunced that he went in	Luce.xiiii
Faste.			
Saint Mathewes daye.		On saynt Mathewes daye	
		Ezechiell the first Chapter.	
		And as Jesus passeth furth	Math.ix
Rede here the hystory of Hester.		On the.xviii.sondaye after Trinite sondaye	
		I thanke my God alwayes on	i.Cor.i
		when the Pharises had herde	Math xxii
Saynt Michaels daye.		On saynt Michels daye	
		He sent and shewed	Reuela.i
		The same tyme the disciples	Math.xv

FGHABCDEFGHABCDEFGHABCDEFGHABCDEFG

The epistle.	The gospel.		
ALL October hath.xxxi.			
The Mone hath.xxx.			
On the.xix.sondaye after Trinite sondaye		A	Rede the fyrst boke of the Makebytes.
And be ye renued in the spiryte	Ephe.iiii	B	
And he mared into a cyppe	Math.ix	C	
		D	
		E	
		F	
		G	
On the.xx.sonday after Trinite sonday		A	Rede the fyrst boke of the makebites.
Take hede therfore that ye walke	Ephe.v	B	
The kyngdome of heauen is lyke	Math.xxii	C	
		D	
		E	
		F	
		G	
On the.xxi sondaye after Trinite sondaye		A	Rede the seconde boke of the Machabytes.
Fynally my brethren be stronge	Ephe.vi	B	
And there was a certayne ruler	Joh.iiii	C	
		D	
		E	
		F	
		G	
On saynt Lukes daye		A	Saynt Lukes day
Ezechiel the.i. Chapter		B	
After these thynges the lorde	Luc.x	C	
		D	
		E	
		F	
		G	
On the.xxii.sondaye after Trinite sondaye.		A	Rede the seconde of the Machabites.
And I am surely certifyed of	Philip.i	B	
Therfore is the kyngdome	Math.xviii	C	
		D	
		E	
		F	
		G	
			Faste.
On saynt Symon and Judes daye		A	Symon and Judes daye.
For we knowe well that all	Roma.viii	B	
This commaunde I you that ye	Joh.xv	C	
On the.xxiii.sondaye after Trinite sondaye		D	
Brethren folowe me, and	Philip.ii	E	
Then went the Pharyses	Math.xxii	F	Rede Ezechiell the Prophet.
		G	

		The epistle.	The gospel.
		BI. Nouembre hath.xxx. The Mone hath.xix.	
Faste.			
Alhallowen daye	D	On the alhallowen daye	
	E	And I sawe another aungell	Reuela.vii
	F	when he sawe the people	Math.v
	G		
Rede Ezechiell.	A	¶ On the.xxiiii.soudaye after Trinite sondaye	
	B	For thys cause we also sence	Col.i
	C	whyle he thus spake vnto them	Math.ix
	D		
	E		
	F		
	G		
Rede Ezechiell.	A	On the.xxv.sondaye after Trinite sondaye	
	B	Hieremye the.xxiii.Chapter	
	C	Then Jesus lyfte vp his eyes	Ich.vi
	D		
	E		
	F		
	G		
Rede Ezechiell.	A	On saynt Katherins daye	
	B	Ecclesiasticus the.li.Chapter	
	C	Agayne the kyngdome of	Math.xv
Rede Jsaie with ỳ churche. Faste.	D	The sondaye next vnto saynt Andrewes daye is	
	E	euer the fyrst sõday of Aduẽt be it before or after.	
	F	This also we knowe	Roma.xiii
	G	when they drewe nygh vnto	Math.xxi
Daye.at Andrewes	A	On saynt Andrewes day	
	B	For the beleue of the herte	Roma.x
	C	As Jesus walked to the see of	Math.iiii.
	D		
	E		

The epistle.	The gospel.	
BL December hath .xxxi. The Mone hath .xxx.		F G H B C D E F G H B C D E F G H B C D E F G H B C D E F G H
On the .ii. londaye in aduent		Rede Isaie styll.
what so euer thynges are wrytten	Roma.xv	
And there shall be sygnes	Luce.xxi	
On saynt Nicolas daye		Saynt Nicholas daye. Faste.
Ecclesiastici.xliiii.Chapter		
For lykewyse a certayne man	Wath.xv	
On the concepcion of our Lady		Concepcion of our Lady.
Ecclesiastici.xviii Chapter		
This is the boke of the generacyon	Wath.i	
On the .iii. londaye of aduent		Rede Isaie styll.
Let men thys wyse esteme vs	i Cor.iiii	
when Johñ beynge in pryson	Wath.xi	
On the .iiii. londaye of Aduent		Rede Isaie styll vn tyll the fyrst Sonday after newyeers
Reioyce in the lorde alwaye	Philip.iiii	
And thys is the recorde of Johñ	Joh.i	
On saynt Thomas the apostles daye		Faste. Saynt Thomas day.
Nowe therfore ye are no more	Ephe.ii	
But Thomas one of the twelue	Joh.xx	
On Chrystmas euen		Faste. Chrystmas Euen.
Paule the seruaunt of Jesus	Roma.i	
The byrth of Jesus Chryst	Wath.xvi	
In the Chrystmas daye		Chrystmas daye.
God in tyme past diuersly	Hebre.i	
In the begynnynge was the	Joh.i	
On saynt Steuyns daye.		Saynt Steuyns
And Steuen full of fayth and power	Act.vii	
wherfore beholde I sende	Wath.xxiii	
On saynt Johns daye		Saynt Johñs day.
Ecclesiastici the.xv.Chapttr		
Folowe me, Peter turnyd	Joh.x	
On the Innocentes daye		Innocents daye.
And I loked, and lo a Lambe	Reuela.xxiiiii	
Beholde the aungell of the Lorde	Wath.i	

The prologe to the whole worke.



Haue here set forth (moost deare reader) a rude worke, whome it hath pleased me to cal (the manual of prayers, because it is so cõmenly had in hande wyth the people, which before was called the pryner, bycause (I suppose) ỹ it is the fyrst boke that ỹ tender youth was instructed in. And in thys prymer were cõteyned a great nõber of vnnecessary prayers, & some very superstitious, but in especiall therin was ỹ chefe suffrages, that is to saye, the matens wyth the houres, euẽsonge with cõplene, apoynted to be of oure Lady. For thys cause so called (as some vnlearned hath both fayned and taughte) that she shulde vse to saye it, but howe false and folyshe thys is, let the lerned iudge, but rather it was so called because that al the anthemes, hymnes, lessons, respõces, chapters, & collettes, were thought to be of our Ladye, yet were there many scriptures distorted vnto our lady, whych in theyr owne natiue sence are nothyng mente of her but of Christ, the wysedome of the father. As for an example at the fyrst how the chapter is, in omnibus requiem quesiui, wrytten Ecclesiasti. xxiiii. wyth the chapters of the houres and of complene. For thys cause haue I thought it my bõde deute towardes goddes true and syncere honour to set forth such a maner of prymer wher in myght be no such distorted scripture or false honoure of that moost immaculate mother of God, lest the youth shulde learne to take such scriptures to be of our Lady, whych are of god, & to geue such prayse to her as shulde only be geuẽ to god, but to know fyrst the true honour of god & to know the honoure that belõgeth to that blessed virgyne Mary & to the holy sayntes. And for as much as

the prymer is not had in hande of so many but al they, ye euery christian is bounde fyrst to lerne to lede a christian lyfe, therfore haue I here in the proces of thys prymer in maner poynted and set forth the true lyfe of a christiã, that as ofte as he shall handel hys prymer, he may so often lerne and remember the true lyfe toward God, which lyfe consysteth principally and wholy, in fayth, in prayer and in good workes, and these thre are not only taught in the thre lessons of Matens, but also in the thre partes of thys prymer so diuided. For in the fyrst parte thou art taught thynges of fayth, where in thou hast the symbole or crede of Athanase, the .xii. artycles or crede, a lesson of eche of the foure Euangelistes puttynge the in remembraunce of the fayth that thou art bounde to haue to the gospels and worde of god. In the secõde parte thou hast thynges concernynge prayer. Fyrst the beades, the pater noster, and the salutacion, a prayer to be sayd in the morynge, grace afore dyner, grace after dyner, grace before supper, grace after supper, a prayer whan thou goest to bedde, a prologe to the Matens wyth the houres, then the matens and houres, a prologe to Euensonge, Euensonge, a prologe to Complene, Complene, saluerex misericordie/ O bone Jesu/ conditor celi/ the .xv. Dos/ with theyr prologe/ the seuen Psalmes wyth the prologe/ the letany wyth the prologe/ a treatyse of the sacramẽt of the aulter wyth thre prayers/ the Dirige wyth hys prologe. In the thyrde parte thou hast thynges concernyng workes/ as the commaundementes set forth at large wyth a declaracion of the kyndes of workes/ these haue I set out/ both in englysh & laten for the more parte to thende that the deuoute (for hys choyse) may reade whether he wyll. But where there shal seme to the reader in the psal

mes ony difference betwene the Laten and Englysh, let the same remẽber that the englysh is accordaunt to the Hebraicall psalter translated by saynt Jerome, and the laten is the vsuall psalter, whych in some places are not correspondent in all thynges, and thus haue I ioyned thẽ, that such as delyteth in the englysh, myght haue the playner sentẽce, & that ỹ other ỹ redeth the latẽ shuld not thynke that we shulde brynge in ony straũge psalmony.

Moze ouer where as ỹ psalmes & anthemes, himnes, lessons, whych were ryght good, are now chaũged, thys dyd I, not ỹ I shuld thynke thẽ worthy of reiecciõ, other that I wolde be noted to be of suche rare and excellente iudgemẽt, that I wolde correcte the vse of the church so longe continued, but rather thys haue I enterprysed, by cause that in the sayd anthemes, hymnes, and lessons are such sentences, and in the sayd psalmes is such obscurite and darkenes, that the rude and the vnlearned (whyche hath most ỹ vse of such kynde of bokes as this is) myght not cõprehende the mysteries of them, & here by had the lesse deuocion, hauyng therfore now psalmes, anthemes lessons, and hymnes of more playne sentence, they maye better vnderstande the same, & in vnderstandynge, shall haue more contemplacion and deuocion.

To auoyde prolixite (whych oftentyme decayeth deuocion) the great nomber of memories of ỹ sayntes vsed in the matens, of the whych some doth playnly derogate the honoure of God is omytted.

I omytted also ỹ great nõber of sayntes cõmenly set forth in other prymers in ỹ letany, not bycause ỹ I wold go about to teache here in, the people that they shuld not pray to sayntes, other that I do mystrust the holynes of the sayntes/that are here omytted, but that they (accor-

dynge to the kynges graces intunccion) shulde haue the greatet deuocion in the suffrages that followeth in the letany then in nombrynge so many sayntes.

In the Dirige set forth in other prymers were many anthemes, responses & lessons applyed for the deade, whych semed more to be lamentacions of the mysery of mans lyfe then the prayers for the dead. I thought it cõueniẽt to chaũge the same & to declare by the thre fyrst lessons & respõses, the myserable state of mans lyfe, by the secõde, the cõdycyõ of ỹ sepulture, & by the thre last lessõs to declare the resurrecciõ generall that ỹ deuoute reader encombred wyth the mysery of thys present lyfe, by fayth and hope of the last resurrection myght wyth the more pacyens tollerate this iourney abydyng Christ the iudge of quycke and deade whych lyueth and raigneth euerlastynge. So be it.

¶ The Symbole or Crede of ỹ great doctour Athanasius dayly red in the church.

¶ Symbolum Athanasii.



Whoso euer wyl be saued before al thinges it is necessary that he holde ỹ catholike faith Whyche fayth, but yf euery mã wyll kepe whole and inuiolate / wythoute doute

Quicunq; vult saluus esse: ante omnia opus est vt teneat catholicã fidẽ.

Quam nisi quisq; integrã inuiolatamq; seruauerit

absq; dubio sempiternum perybit.

Hec est autē catholica fides, vt vnum deum in trinitate, et trinitate in vnitate veneremur.

Neq; confundentes personas, neq; substantiam seperantes.

Alia est enim persona patris, alia filii, alia spiritus sancti.

Sed patris et filii et spiritus sancti vna est diuinitas, equalis gloria coeterna maiestas.

Qualis pater, talis filius, talis spiritus sanctus.

Increatus Pater, increatus Filius: increatus spiritus sanctus.

Immensus Pater, immensus filius, immensus, spiritus sanctus.

Eternus pater, eternus filius, eternus spiritus sanctus.

Et tamen non tres eterni, sed vnus eternus.

Sicut non tres increati, nec tres immensi, sed vnus increatus, et vnus immensus.

Similiter omnipotens pater, omnipotens filius, omnipotens spiritus sanctus.

Et tamen non tres omnipotens, sed vnus omnipotens.

Ita deus pater, deus filius,

he shall eternally perysshe.

This truly is the Catholyke faythe, that we worshyp one God in trinite, & the trinite in vnite.

Neyther confoundynge the persones, Neyther seperatynge the substaunce.

The person of the Father is one, the person of the sonne another, the person of the holy ghost another.

But of the Father, of the sonne, and of the holy Ghoste, there is one diuinite, equall glory coeternall maiestye

Suche as is the Father, suche is the Sonne, suche is the holy ghoste.

The father is vncreate, the sonne vncreate, the holy ghoste is vncreate.

The Father is immesurable, & sonne immesurable, the holy Ghoste immesurable.

The father is euerlastyng, & sõne euerlastynge, the holy ghoste euerlastynge.

And not wythstandynge there be not thre euerlastynge but one euerlastyng.

Euen as there be not thre vncreate, nor thre vnmesurate, but one vncreate and one vnmesurate.

In lyke maner is the Father almyghtye, the sonne almyghtye, and the holy ghoste almyghtye,

And yet be they not thre almyghties, but one god almyghtye.

So the Father is god, the Sõne god

the holy ghost is god.

And yet be there not thre gods, but one God.

So the father is the Lord, the Sõne the Lorde, the holy Ghoste the Lorde.

And yet be they not thre Lordes, but one Lorde.

For as we be cõpelled by the christiã verytе to cõfesse seperatly euery one pson to be God and Lorde.

So are we prohibyte by ỹ Catholyke relygiou of Christes layth to saye that there be thre Goddes or thre Lordes.

The Father is made of none, neyther created, nor gotten.

The Sõne is from the father alone, neyther made, nor created, but gotten.

The holy ghost is from the Father, & the Sonne, neyther made, created, nor gotten, but procedynge.

And so is there but one Father, not thre fathers, one sõne, not thre sõnes. one holy Ghost, not thre holy ghostes.

And in this Trinite, there is none before or after another, nothynge more, or lesse: but al the thre persons be coeterne, and coequall to them selfe.

So that by al wayes as nowe it hath bene aboue sayde, ỹ Trinite in vnite, & ỹ vnite in trinite maye be worshypped.

He therfore that wyl be saued, let him vnderstande thus of the Trinite.

deus spiritussanctus.

Et tamen non tres dicti sed vnus est deus.

Ita dominus pater, dominus filius, dominus spiritussanctus.

Et tamen non tres domini: sed vnus est dominus.

Quia sicut singillatim vnã quamq; personã: deum ac dominũ confiteri, christiana veritate compellimur.

Ita tres deos aut dominos, dicere catholica religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.

Filius a patre solo est nõ factus, nec creatus, sed genitus.

Spiritussanctus a patre, et filio, non factus, nec creatus, nec genitus, sed procedens.

Unus ergo pater, nõ tres patres: vnus filius nõ tres filii, vnus spiritussanctus, nõ tres spiritussancti.

Et in hac trinitate nihil prius aut posterius, nihil maius aut minus

Sed tote tres persone coeterne sibi sũt: et coequales.

Ita vt per omnia sicut iã suprадictum est: et vnitas in trinitate, et trinitas in vnitate veneranda sit

Qui vult ergo saluus esse ita de trinitate sentiat.

Sed necessariū est ad eternam salutem: vt incarnationem quoq; domini nostri Jesu Christi fideliter quis credat.

Est ergo fides recta: vt credamus et confiteamur, quia dominus noster Jesus Christus dei filius deus et homo est.

Deus est ex substantia patris ante secula genitus: et homo est ex substantia matris in seculo natus.

Perfectus deus: perfectus homo ex anima rationali et humana carne subsistens.

Equalis patri secundum diuinitatem, minor patre secundum humanitatem.

Qui licet deus sit et homo non duo tamē, sed vnus est Christus.

Unus autem non conuersione diuinitatis in carnē, sed assumptione humanitatis in deum.

Unus omnino non cōfusione substantiæ, sed vnitate persone.

Nam sicut anima rationalis et caro vnus est homo, ita deus et homo vnus est Christus.

Qui passus est pro salute nostra, descendit ad inferos tertia die resurrexit a mortuis.

Ascendit ad celos sedet ad dexteram dei patris omnipotentis: inde venturus est iudicare viuos et mortuos.

But it is necessary vnto euerlastynge helth that euery christian beleue also faythfully the incarnacion of our lorde Jesu Christ.

It is therfore the ryght fayth, that we beleue & confesse that our Lorde Jesu Christ the Sōne of god, is god & mā.

He is god by ỹ substaūce of the father gotten before al worldes, and he is mā by the substaunce of hys mother borne in the worlde.

Perfecte god, perfecte mā beyng of a soule reasonable & of flesshe humayne.

Equall to the father by his godhed, lesse than the father by his manhed.

Which though he be god and mā, yet is there not twayne, but one Christe.

Truly he is one not by ỹ turnynge of his godhed into manhed, but by assūptynge of his manhed into godhed.

Beyng one to al entētes, not by cōfusion of substaūce, but by vnite of persō.

For as the resonable soule & the fleshly body is or maketh one man, so god and man, is one Christe.

Which suffred death for our saluacō descendyd to hell, and rose from death the thyrde daye.

Which ascended to heauens sytteth at the ryght hande of god the father almyghty, from thence shall he come to iudge the quycke and the deade.

The.xii.artycles of the fayth.

At whose commyng al men must ryse wyth theyr bodyes / and shall geue accompte of theyr owne pzopze dedes.

And they that haue done well shal go into euerlastynge lyfe / they that haue done euel into euerlastynge fyze.

Thys is the catholyke fayth / whych except euery man faythfully and stedfastly do beleue / he can not be saued.

¶ The Crede / or the twelue Artyles of the Christen Fayth.

¶ The fyrst article.

I Beleue in god ỹ father almyghty maker of heauen and earth.

¶ The seconde artycle.

And in Jesus Chryste his only sonne our LORDE. ¶ The thyrd artycle.

Whyche was conceaued by the holy ghost, borne of the virgyn Mary.

¶ The fourth artycle.

Suffred vnder Põce Pylate: was crucifyed, deade / buryed / and descended into hell. ¶ The.v.article.

And the thyrde daye he rose agayne from death. ¶ The.vi.article.

He ascended into heauen / and sytteth on the ryght hande of God the father almyghtye. ¶ The.vii.article.

From thence he shall come to iudge the quycke and the deade.

¶ The.viii.article.

I beleue in the holy goost.

¶ The.ix.article.

Ad eius aduentum oẽs homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam eternam, qui vero mala in ignem eternum.

Hec est fides catholica quã nisi quisq; fideliter firmiterq; crediderit, saluus esse non poterit.

¶ Duodecim articuli fidei.

Primus articulus.

Credo in deum patrẽ omnipotentem creatorem celi et terre.

Secundus articulus.

Et in Jesum Christum filium eius vnicum dominũ nostrum.

Tertius articulus

Qui conceptus est de spiritu sancto: natus ex maria virgine.

Quartus articulus.

Passus sub pontio Pylato crucifixus, mortuus & sepultus descẽdit adinferna:

Quintus articulus.

Tertia die resurrexit a mortuis.

Sextus articulus.

Ascẽdit ad celos: sedet ad dexteram dei patris omnipotentis.

Septimus articulus.

Inde venturus est iudicare viuos et mortuos.

Octauus articulus

Credo in spiritum sãctũ.

Nonus articulus.

Sanctam ecclesiam catholicam.
Decimus articulus.
Sanctorum communionem, remissionem peccatorum.
Undecimus articulus
Carnis resurrectionem.
Duodecimus articulus
Et vitam eternam. Amen.

The.xii.artycles of the fayth.

The holy catholyke churche.

¶ The tenth artycle.

The cõmunion of sayntes ỹ forgyuenes of synnes. ¶ The eleuẽth artycle. The resurrecyon of the bodye.

¶ The twelfthe artycle.

And the lyfe euerlastynge. So be it.

¶ The Gospell of S. Mathewe makyng mencyon of the incarnacion of Jesus Chryste.

Mathei.i

CHristi autem generatio sic erat. Cum esset desponsata mater Jesu maria, Joseph: antequã cõuenirẽt, inuenta est de vtero, habens de spiritu sancto. Joseph autem vir eius cum esset iustus et nollet eã traducere: voluit occulte dimittere eam. Hec autem eo cogitãte/ecce angel⁹ dñi apparuit in sõnis ei, dicẽs, Joseph fili Dauid. Noli timere accipere Mariã coniugẽ tuam, quod enĩ in ea natũ est de spũ sctõ est, pariet aũt filium, & vocabis nomen ei⁹ Jesum, ipse enim saluũ faciet populũ suum a peccatis eorum. Hoc autem totũ factũ est, vt adĩpleretur quod dictum est a domino per prophetam dicentem. ecce virgo in vtero habebit, et pariet Filium, et vocabunt nomen eius Emanuel,

THe byrth of Chryst was on this wyse. When his mother Mary was maryed to Joseph, before they came togyther, she was foũd w̃ chylde by the holy ghost. Thẽ Joseph her husbande beynge a parfecte man, & wolde not bryng herto shame, but was mynded to put her awaye secretly. Neuertheless whyle he thus thought behold the aungel of the Lorde appeared vnto hym in a dreame, sayenge: Joseph the sonne of Dauid, feare not to take vnto the Mary thy wyfe. For ỹ which is cõceaued in her is of the holy ghost. She shall bryng forth a sonne, & thou shalt call his name Jesus. For he shall saue his people from theyr synnes. All this was done to fulfyll ỹ whiche was spoken of the Lorde by the prophet, sayenge: Beholde a mayde shall be wyth chylde, and shall bryng furth a sonne, and they shal call his name Emanuel,

which is by interpretation God with vs. Now when Joseph awoke out of slepe he dyd as the angell of the Lord had him & toke his wyfe vnto him & knewe her not tyll she had brought forth her first borne sonne and called his name Jesus.

¶ A Lesson of the gospelof S. Jhon declarynge the passion of our Master Christ.

Johñ. xviii.

WHan Jesus had spoken these wordes / he wente forth with his disciples ouer the brouke Cedron / where was a garden / into the which he entred with his disciples. Judas also / which betrayed him knewe the place, for Jesus oftentymes resorted thyther with his disciples. Judas than after that he had receyued a bonde of men / & ministers of the hyghe preestes and Pharises, came thyther with lāternes and fyre brandes and weapons. Than Jesus knowynge all thinges that shoulde come on him went forth and sayd vnto them / whome seke ye? They aunswered him, Jesus of Nazareth. Jesus sayd vnto them, I am he. Judas also whiche betrayed him stode with

quod est interpretatum, nobiscum deus. Exurgens autem Joseph a somno, fecit sicut precepit ei angelus domini, et accepit coniugem suam, et non cognoscebat eam, donec peperit filium suum primogenitum: et vocauit nomen eius Jesum.

¶ Passio domini nostri Jesu Christi secundū Johannem.

EGressus est dominꝰ Jesus cum discipulis suis trās torrentem Cedron, vbi erat ortus, in quem introiuit ipse et discipuli eius. Sciebat autem et Judas qui tradebat eum locum: quia frequenter Jesus conuenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pōtificibus et phariseis ministros, venit illuc cum lanternis et facibus, & armis. Jesus itaqꝫ sciens omnia que uentura erant super eum, processit et dixit eis. Quem queritis? Responderunt ei. Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas qui tradebat eum, cum ip-

them. But as sone as he had sayd vn to them, I am he, they went bacwardes and fell to the grounde. And he asked them agayne, whome seke ye? They sayde, Jesus of Nazareth. Jesus answered. I sayde vnto you / I am he. If ye seke me, let these go their waye, that the sayenge myghte be fulfylled, which he spake. Of them whiche thou gauest me, haue I not lost one. Simon Peter had a swerd, and drewe it, and smote the hyghe preestes seruaunt, & cut of his right eare. The seruauntes name was Malchus. Than sayde Jesus vnto Peter, put vp thy swearde into his shethe: shall I not drinke of the cup, which my father hath gyuen me? Thā the company, and the captayne / and the ministers of the Jewes toke Jesus and bounde him, and led him awaye to Anna first: for he was father lawe vnto Cayphas, whiche was the hyghe preest that same yere. Cayphas was he that gaue counsell to the Jewes that it was expedient that one man shulde dye for the people. And Simon Peter folowed Jesus, & an other disciple, that disciple was knowen of the hyghe preest, and went in with Jesus into the palays of the hyspreest. But Peter stode at ỹ dore wout

tis. Ut ergo dixit eis Jesus ego sum: abierunt retrorsū et ceciderunt in terram. Iterum ergo eos interrogauit. Quem queritis? Illi autem dixerunt. Jesum Nazarenum. Respōdit Jesus. Dixi vobis: quia ego sum. Si ergo me queritis, sinite hos abire. Ut compleretur sermo quē dixit: quia quos dedisti mihi, non perdidi ex eis quemquam. Simon ergo Petrus habens gladiū eduxit eum: et percussit pōtificis seruum: et abscidit auriculam eius dextram. Erat autem nomen seruo Malchus. Dixit ergo Jesus Petro. Mitte gladium tuum in vaginam. Calicem quem dedit mihi pater non bibam illum? Cohors ergo et tribunus et ministri iudeorum comprehenderunt Jesum: et ligauerunt eum: et adduxerunt eum ad Annā primum. Erat socer Cayphe, qui erat pontifex anni illius. Erat autem Cayphas qui consilium dederat iudeis: quia expedit vnum hominem mori pro populo. Sequebatur autē Jesum Simon Petrus, et alius discipulus autem ille erat notus pontifici, & intrauit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiuit

Than went oute that other disciple whiche was knowen vnto the hyghe preast, and spake to the damsell that kept the doze, and brought in Peter. Than sayde the damsell that kept the doze, vnto Peter. Arte not thou one of this mans disciples? He sayde: I am not. The seruauntes and the ministers stode there and had made a fyre of coles, for it was colde: & they warmed thē selues. Peter also stode amonge them and warmed him self. The hyghe preest asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde. I euer taught in the Synagoge and in the temple, where as all the Jewes resorted, & in secret haue I sayde nothinge: why askest thou me? Axe them which herde me, what I sayde vnto them. Beholde, they can tell what I sayde. Whan he had thus spokē one of the ministers, whiche stode by/smote Jesus on the face sayeng: Aunswerest thou the hyghe preest so? Jesus answered him: If I haue spoken euyll/beare wytnesse of the euyll: If I haue spokē well/ why smytest thou me? And Annas sent hi boūd vnto Cayphas ỹ hygh preest. Simon Peter stode & warmed him self. And they said to him: arte thou not also

ergo discipulus alius qui erat notus pontifici: et dixit ostiarie, et introduxit Petrum. Dixit ergo Petro ancilla ostiaria. Nunquid et tu ex discipulis es hominis istius? Dixit ille. Non sum. Stabant autem serui et ministri ad prunas: quia frigus erat et calefaciebāt se. Erat autem et cum eis Petrus: stās et calefaciens se. Pontifex ergo interrogauit Jesum de discipulis suis: et de doctrina eius. Respondit ei Jesus. Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo quo omnes iudei conuenient, et in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis. Ecce hi sciunt, quid dixerim ego. Hec autem cum dixisset, vnus assistens ministrorum dedit alapam Jesu dicens. Sic respondes pontifici? Respōdit Jesus. Si male loquutus sum, testimonium perhibe de malo. Si autem bene, quid me cedis? Et misit eum Annas ligatum ad Cayphan pontificem. Erat autem Simon Petrus, stans et calefaciens se. Dixerunt ergo ei. Nunquid et tu ex

discipulis eius es? Negauit ille, et dixit. Non sum. Dixit ei vnus ex seruis pōtificis: cognatus eius cuius abscidit Petrus auriculā. Nonne ego te vidi in orto cum illo? Iterum ergo negauit Petrus: et statim gallus cantauit. Adducūt ergo Iesum a Caipha in prætoriū. Erat autē mane et ipsi non introierunt in prætoriū: vt non contaminarentur, sed manducarent pascha. Exiuit ergo Pilatus, ad eos foras, et dixit. Quam accusacionem affertis aduersus hominem hunc. Responderunt et dixerunt ei. Si nō esset hic malefactor: nō tibi tradidissem⁹ eū. Dixit ergo eis Pilatus. Accipite eum vos, et secundum legem vestram iudicate eum. Dixerunt ergo ei iudei. Nobis non licet interficere quē quam. Vt sermo Iesu impleretur quem dixit, significās qua morte esset moriturus. Introiuit ergo iterum in prætorium Pilatus: et vocauit Iesum, et dixit ei. Tu es rex iudeorum. Et respondit Iesus. A temetipso hoc dicis: an alii tibi dixerunt de me. Respondit Pilatus, Nunquid ego iudeus sum? Gens tua et

one of his disciples? He denyed it, & sayde I am not. One of the seruauntes of the hygh prest (his cosyn, whose eare Peter smote of) sayde vnto him, Dyd not I se the in the garden with him? Peter denyed it agayne and immediately the cocke crewe. Than led they Iesus frō Cayphas into the hall of iudgemēt. It was in the morning and they theym selues went not into the iudgement hall, least they shulde be defyled, but that they might eate ỹ Paschall Lambe. Pilate than went out vnto them, and sayde: what accusation bringe you against this man? They answered and sayde vnto him. If he were not an euill doer, we wold not haue delyuered him to the. Than sayd Pilate vnto them: Take ye him and iudge him after your owne law. Than the Iewes sayde vnto him: It is not lawfull for vs to put any man to death. That the wordes of Iesus myght be fulfylled which he spake signifyenge what death he shulde dye. Than Pilate entred into the iudgement hall agayne. And called Iesus, and sayde vnto him: Art thou ỹ kyng of the Iues? Iesus answered: Sayst thou that of thy selfe, or dyd other tell it the of me? Pilate answered. Am I a Iewe? Thyne owne nation & hygh

prestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdō is not of this worlde If my kyngdome were of this worlde than wolde my ministers surely fight that I shulde not be delyuered vnto the Jewes/but now is my kyngdom not frome hence. Pilate sayde vnto him: Art thou a kynge/than Jesus aunswered: Thou sayest that I am a kynge. For this cause was I borne/ & for this cause came I into the worlde that I shulde beare wytnes vnto the truth. And all that are of the trouthe heare my voyce. Pylate sayde vnto him: What thing is truth? And whā he had sayde that, he went out again vnto the Jewes/ & sayd vnto them: I fynd in him no cause at all. ye haue a custome, that I shulde delyuer you one loose at Easter. Wyll ye that I louse vnto you the kynge of the Jewes? Than cryed they all agayne/ sayenge: Not him/but Barrabas. That Barrabas was a robber. Thā Pylate toke Jesus and scourged him And the soudiers wounde a crowne of thornes & put it on his heade. And they dyd on him a purple garment/ & sayde: Hayle kynge of the Jewes. And they smote him on the face/ Pylate went forth agayne/ and sayd vn

pontifices tui tradiderūt te mihi. Quid fecisti? Respondit Jesus. Regnū meum non est de hoc mundo: Si ex hoc mundo esset regnum meum: ministri mei vtique decertarent vt non traderer iudeis. Nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus. Ergo rex es tu? Respondit Jesus. Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum: vt testimonium perhibeam veritati. Omnis qui est ex veritate: audit vocem meam. Dixit ei Pilatus. Quid est veritas? Et cum hoc dixisset: iterum exiuit ad iudeos, et dicit eis. Ego nullam causam inuenio in eo. Est autem consuetudo vobis vt vnum dimittam vobis in pascha. Vultis ergo dimittam vobis regem iudeorūm? Clamauerunt rursum omnes, dicentes. Non hunc sed Barrabam. Erat autem Barrabas latro. Tūc ergo apprehendit Pilatus Jesum, et flagellauit. Et milites plectentes coronam de spinis: imposuerunt capiti eius: et veste purpurea circundederunt eum. Et veniebant ad eum: et dicebant. Aue rex iudeorum. Et dabant ei alapas. Exiuit iterum Pilatus foras et

dixit. Ecce adduco vobis eum foras: vt cognoscatis quia nullam inuenio in eo causam. Exiuit ergo Jesus portans coronam spineam: et purpureum vestimentū. Et dixit eis Pilatus. Ecce homo. Cum ergo vidissent eum pontifices et ministri: clamabant dicentes. Crucifige. Crucifige eum. Dicit ei Pilatus. Accipite eum vos et crucifigite. Ego enim non inuenio in eo causam. Responderunt ei iudei. Nos legem habemus, et secundum legem debet mori: quia filium dei se fecit. Cum ergo audisset Pilatus hunc sermonem: magis timuit. Et ingressus est prætorium iterum: et dicit ad Jesum. Unde es tu? Jesus autem, responsum non dedit ei. Dicit ergo ei Pilatus. Mihi non loqueris? Nescis quia potestatem habeo crucifigere te et potestatē habeo dimittere te? Resp. Jesus. Non haberes potestatem: aduersum me vllā: nisi tibi datum esset desuper. Propterea qui me tradidit tibi maius peccatum habet. Et exinde querebat Pilatus dimittere eum. Iudei autem clamabant dicentes. Si hunc dimittis, non es amicus Cesaris. Omnis qui se regem facit, contradicit Cesari. Pilatus ergo cum audisset hos sermones, adduxit Jesum foras

to them. Beholde I bryng him forth to you / that ye maye knowe / that I fynd no faute in him. Than came Jesus forth wearing a crowne of thorne and a robe of purple. And Pilate sayd vnto them. Beholde the man. Whā the hyghe prestes and ministers saw him / they cryed, sayenge: Crucifie him / Crucifye him. Pilate sayde vnto them. Take ye him / and crucyfie him. For I fynde no cause in him. The Jewes answered him: we haue a lawe / and by our lawe he ought to dye / because he made him selfe the son of God. Whan Pylate herde that sayenge / he was the more affrayde / and sayd vnto Jesus: whence art thou? But Jesus gaue him none answere. Than sayde Pylate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to lowse the? Jesus answered: thou couldest haue no power at all against me / except it were gyuen the frome aboue. Therfore he that delyuered me vnto the is more in fynne. And from hence forth sought Pylate meanes to lose him. But the Jewes cryed / sayenge: If thou let him go thou art not Cesars frende. For who so euer maketh him selfe a kynge / is against Cesar. Whā Pylate herde that sayeng / he brought

Jesus forthe, and sat downe to gyue sentence, in a place called the Pauement: but in the Hebrue tongue Gabbatha. It was the Sabboth euen / which falleth in the Easter feast, and about the first houre. And he sayd vnto the Jewes: Beholde your kynge. They cryed / awaye with him / awaye with him / crucify him. Pylate sayde vnto them. Shall I crucifye your kynge? The hyghe prestes answered we haue no kynge but Cesar. Than delyuered he him vnto them to be crucified. And they toke Jesus and led him awaye. And he bare his crosse / & went forth into a place / called ỳ place of dead mens sculles (which is named in Hebrewe Golgatha) / where they crucified him: and with him two other on eyther syde one / and Jesus in the myddes. Pilate wrote his tytle / and put it on the crosse. The wrytynge was, Jesus of Nazareth, kyng of the Jewes. This tytle red manye of the Jewes. For the place where Jesus was crucifyed / was nyghe to the cytie. And it was wryten in Hebrew Greke / and Latyn. Than sayde the hyghe Preestes of the Jewes to Pylate. Wryte not kyng of the Jewes: but that he sayde / Jam kynge of the Jewes. Pylate aunswered & sayde.

et sedit pro tribunali in loco qui dicitur lithostratos, Hebraice autem Gabatha. Erat autem parasceue paschę, hora quasi sexta. Et dicit Judeis. Ecce rex vester. Illi autem clamabant. Tolle, Tolle, crucifige eū. Dicit eis. Pilatus regem vestrum crucifigam? Respondent. Non habemus regē nisi Cesarem. Tunc ergo tradidit illum eis: vt crucifigeretur. Susceperunt autem Jesum, et eduxerunt eum: et bajulans sibi crucē, exiuit in eū (qui dicitur caluarię) locum Heb. golgatha vbi eum crucifixerunt. Et cum eos alios duos hinc et hinc: medium autem Jesum. Scripsit autem et titulum Pilatus et posuit super crucem. Erat autem scriptum: Jesus nazarenus rex iudeorum. Hunc ergo titulum multi legerunt iudeorum, quia propeciuitatē erat locus vbi crucifixus est Jesus. Erat enim scriptum heb. grece, et latine. Dicebat ergo Pilatus pōtifices iudeorum: Noli scribere rex iudeorum: sed quia ipse dixit. Rex sum iudeorum. Respondit Pilatus.

Quod scripsi scripsi. Milites ergo cum crucifixissent eum: Acceperunt vestimenta eius, et fecerunt quatuor partes, vnicuique militi partem et tunicam: Erat autem tunica inconsutilis desuper contexta per totū. Dixerunt ergo ad inuicem. Non scindamus eam: sed sortiamur de illa cuius sit. Ut scriptura impleretur dicens. Partiti sunt vestimēta mea sibi: et super vestem meam miserunt sortem. Et milites quidem hec fecerunt. Stabant autem iuxta crucem Jesu mater eius, et soror matris eius Maria Cleophe, et Maria Magdalene. Cum vidisset ergo Jesus matrem, & discipulum stantem quem diligebat, dicit matri sue. Mulier ecce filius tuus. Deinde dixit discipulo. Ecce mater tua. Et ex illa hora accepit eam discipulus in suā. Postea sciens Jesus: quia iam omnia consummata sunt: vt consummaretur scriptura. dixit: Sitio. Vas autem positum erat, aceto plenum. Illi autem spongiam plenam aceto hysopo circumponentes: obtulerunt ori eius. Cum ergo accepisset Jesus acetum, dixit. Consummatum est.

What I haue wryten ỹ haue I wryten. Than the soudyours whan they had crucyfyed Jesus / toke his garmētes and made foure partes, to euery soudyar a part & also his cote. There was a cote without seme, wrought vpon throughout. And they sayde one to an other. Let vs not dyuyde it / but cast lottes who shall haue it. That the scripture myghte be fulfylled, whiche sayth: They parted my rayment amonge them and on my cote dyd cast lottes. And the soudyers dyd suche thinges in dede. There stode by the crosse of Jesus his mother / & his mothers syster / Mary the wyfe of Cleophas / and Mary Magdalene. Whā Jesus sawe his mother, and the disciple standyng whom he loued / he sayd vnto his mother: Woman / beholde thy sonne. Than sayde he to the disciple: Beholde thy mother. And frome that houre the disciple toke her for his owne. After that whan Jesus perceyued that all thinges were perfourmed that the scripture myght be fulfylled / he sayde / I thirst. There stode a vessell full of vynegre by. And they fylled a sponge with vyneger / & wound it aboute with ysope / and put it to his mouthe. Assone as Jesus had receyued of the vyneger, he sayde: It is fy

nyshed. And bowed his heade / and gaue vp to ghoste. The Jewes than because it was the Sabboth euen / that the bodyes shulde not remayne vpon the crosse on the Sabboth daye (for that Sabboth daye was an hygh daye) besought Pilate that theyr legges myght be broken / and that they myght be taken downe. Than came the soudyers and brake the legges of the first, and of the other, which was crucified with Jesus. But whan they came to Jesus, and saw that he was dead alredy, they brake not his legges: but one of the soudyers with a speare, thrust him into the syde / and forthwith came out bloude and water. And he that sawe it bare recorde, and his recorde is trew. And he knoweth that he sayth true, that ye might beleue also. These thiges were done that the scripture myght be fulfylled: ye shall not breake a bone of him. And agayne an other scripture sayth. They shall loke on him, whome they pearsed. After that Joseph of Aramathia (whiche was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate / that he myghte take downe the bodye of Jesus. And Pylate gaue hym lycence. And there came also Nicodemus /

Et inclinato capite tradidit spiritū. Inde, ergo quoniam parasceuen erat: vt non remanerēt in cruce corpora sabbato (erat enim magnus dies ille sabbati) rogauerunt Pilatum, vt frangerentur eorum crura, et tollerentur. Venerunt ergo milites et primi quidem fregerunt crura et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent: vt viderēt eum iam mortuum: non fregerunt eius crura sed vnus militū lancea latus eius apperuit et continuo exiuit sanguis et aqua. Et qui vidit testimoniū phibuit: et verū est testimoniū eius. Et ille scit quia vera dicit, vt et vos credatis. Facta sunt, enim hec: vt scriptura implerētur. Os non comminuetis ex eo. Et iterum alia scriptura dicit. Videbant in quē transfixerunt. Post hec autem rogauit Pilatum Joseph abArimathia (eo quod esset discipuli Jesu: occultus autem propter metum iudeorum) vt tolleret corpus Jesu: et permisit Pilatus. Venit ergo et tulit corpus Jesu. Venit dum aūt Nico

qui venerat ad Jesum noctę primum: ferens mixturā myrrhę et aloes ꝯsi libras centum. Acceperunt aūt corpus Jesu, et ligauerunt linteis cum aromatibus sicut mos iudeis est sepelire. Erat autem in loco vbi crucifixus est ortus, et in orto monumentum nouū: in quo nondum quisquam positus fuerat. Ibi ergo propter paraſceuē iudeorū (quia iuxta erat monumentū) posuerunt Jesum. Deo gracias.

which at the begynnynge came to Jesus by nyght, and brought of myrre and aloes myngled togither / aboute an hundred pounde wayght. Than toke they the body of Jesu & wounde it in lynnen clothes with ỹ odoures / as the maner of the Jewes is to bury. And in ỹ place where Jesus was crucifyed / was a garden / and in the gardē a new sepulchre, wherin was neuer man layde. There layde they Jesus because of the Jewes Saboth euen / for the sepulchre was nyghe at hande.

℣ Versicle. Qui passus es nobis.

℣ Thou that suffredest for vs.

℟ Respō Domine miserere nobis.

℟ Answere. Lorde haue mercy on vs.

℣ Oremus.

℣ A prayer.

DEus qui manus tuas et pedes tuos, et totum corpus tuum, pro peccatoribus in ligno crucis posuisti et coronam spineam a iudeis in despectu sacratissimi nominis tui super caput tuum impositam sustinuisti: et quinque vulnera pro nobis peccatoribus in ligno crucis passus fuisti: da nobis hodie et quotidie vsum penitentie, abstinencie, pacientie, humilitatis, castitatis, lumen, sensum, et intellectum, et puram conscienciam vsque in finem. Per te Jesu xpe saluator mundi. Qui cum patre & spi-

O Lorde whiche haste displayed thyne handes and fete / and all thy body on a crosse for our synnes, & sufferdest the Jues to set a crowne of thorne on thy head, in despyte of thy most holy name. And for vs synners dyddest suffre fyue greuous woūdes gyue vs this daye and euer the vse of lyght, sence, and vnderstandinge of penaunce, abstinence, paciens, humilite, and chastite, and a pure conscience euermore. By the Jesu Christe, sauiour of the worlde, which lyuest & reygnest with the father, and the hos

ly ghost, God. Worlde without ende

O Lorde for thy great mercy & grace
Helpe thy people / that so fayne wolde
haue.
Thy holy Gospell preached in euery
place.
And that thou thy flocke may saue.
Frome the daunger of eternall fyre.
For which all Christen people the pray
and desire. So be it.

citu sancto viuis et regnas
de⁹. Per omnia secula secu
lorum.

¶ A lesson of the Gospell of S.
Luke mencioning the re
surrection of Christ.
Luc. xxiiii.

¶ Secundum
Lucam.

Caput. xxiiii.

BUt vpō one of the Sabbothes very early in the morning, they came vnto the Sepulchre / & brought the spices which they had prepared / & certayne women with them. Neuertheless they founde the stone rolled awaye frome the sepulchre and went in, & founde not the body of the Lord Jesu, And it happened as they were amased therat, beholde there stode by them two men in shynynge garmentes. And they were afrayd, and cast downe their faces to the earth. Then sayde they vnto theym: What seke ye? the lyuynge amonge the dead? he is not here he is rysen vp: Remember how that he told you whē he was

¶ Ma autem sabbati valde diluculo venerūt ad monumentum, portantes, que parauerunt aromata: & inuenerunt lapidem reuolutum a monumento. Et ingresse, non inuenerunt corpus domini Jesu. Et factū est dum mente consternate essent de isto, ecce duo viri steterunt secus illas in veste fulgente. Cum timerent autem et declinarent vultum in terram, dixerunt ad illas. Quid queritis viuentem cū mortuis? nō est hic, sed surrexit recordamini q̄lit locutus est vobis, cū ad-

hue in Galilea eſſet, dicens. Quia oportet filium hominis tradi in manus hominũ peccatorũ et crucifigi, et die tertia reſurgere. Et recordate ſunt verborum eius. Et regreſſe a monumento, nuntiauerunt hec omnia illis vndecim, et ceteris omnibus. Erat autem Maria Magdalene, et Joanna, et Maria Jacobi, et cetere que cum eis erant, que dicebant ad apoſtolos hec. Et viſa ſunt ante illos ſicut deliramentum verba iſta, et non crediderunt illis. Petrus autem ſurgens, cucurrit ad monumentum: et procumbens vidit linteamina ſola poſita, et abiit ſecum mirans quod factũ fuerat.

yet in Galyle, and ſayde: The ſonne of man muſte be delyuered into the handes of ſynners / and be crucyfyed, and the thyrde daye ryſe agayne. And they remembred his wordes, & went frome the ſepulchre, and tolde all this vnto the eleuen and to all the other. It was Mary Magdalene and Johanna, and mary James / & the other with theym, that tolde this vnto the Apoſtles. And their wordes ſemed vnto theym, as thoughe they had bene but fables, and they beleued them not. But Peter aroſe and ran to the ſepulchre, and ſtouped in / and ſawe the lynnen clothes layde by them ſelues, and departed. And he wondred within him ſelfe at that which had happened.

¶ Thankes be to God.

¶ Sequitur
Marcum.

¶ A leſſon of the Goſpell of S. Marke mencyonynge the aſcenſion of Chriſt.

Marc. xvi.

NOuiſſime autem recumbentibus illis vndecim apparuit: et exprobrauit incredulitatem eorũ et duritiã cordis,

AT the laſt, as the eleuen ſat at the table, he ſhewed himſelfe vnto them, and rebuked their vnbeleſe, and the hardenes of their hert/

because they beleued not them which had sene him ryssen. And he sayde vnto them: Go ye your waye into al the worlde, and preache the gospell vnto all creatures. Who so beleueth and is baptysed, shall be saued: But who so beleueth not shall be damned. As for the tokens which shal folow them that beleue, these are they: In my name shall they caste oute deuelles: Speake with newe tongues: dryue awaye serpentes: And yf they drink any deadly thinge, it shall not hurte them: They shall laye their handes vpon the sicke, and they shall recouer. And the Lorde, after that he had spoken vnto them, was taken vp into heauen, and sitteth at the ryght hande of God. And they went out, & preached euery where. And the Lorde wrought with them & confirmed the word with tokens folowinge.

quia his qui viderant eum resurreriſſe: nō crediderūt. Et dixit eis, Euntes in mūdum vniuersum, prædicate euangelium omni creature. Qui crediderit et baptizatus fuerit: saluus erit, qui vero non crediderit: condēnabitur. Signa autem eos qui crediderint, hec sequentur. In nomine meo demonia eicient, linguis loquentur nouis. Serpentes tollent, et si mortiferū quid biberint, non is nocebit. Super egros manus imponēt: et bene habebūt.

The seconde parte of this Manuall called prayer.

An order and forme of byddynge of the bedes by the kynges commaundement.

WE shall praye for the whole Congregacion of Christes Church, and specially for this churche of Englande, wherin first I commẽde to your deuout prayers the kynges most excellẽt maiestie, supreme head immediatly vnder God of the spiritualtie and temporaltie of the same church, and for the prosperite of the noble Prince Edwarde his sonne.

¶ Secondely ye shall praye for the clergye, the Lordes temporall and commons of this realme, besechynge almyghty God to gyue euery one of them in his degre grace to vse them selues in suche wyse as may be to his contentation/ the kynges honoure and the weale of the realme.

¶ Thirdly ye shall pray for the soules that be departed abydynge the mercy of almyghty God, that it may please hym rather at the contemplacion of our prayers to graunt them the fruycion of his presence.

¶ The seuen petitions of the Pater noster.

¶ Oratio prima petitio.

¶ The first petition.

PAter noster qui es in celis sanctificetur nomen tuum.

OUr father which art in heauen hallowed be thy name.

¶ Secunda petitio.

¶ The second petition.

The pater noster.

Thy kyngdome come.

¶ The thyrd petition.

Thy wyll be done in earth as it is in heauen.

¶ The fourth petition.

Gyue vs this daye our dayly bread.

¶ The fyft petition.

And forgyue vs our trespaces / as we forgyue thē that trespace againste vs.

¶ The sixt petition.

And let vs not be led into temptation.

¶ The seuenth petition.

But delyuer vs frome euyll. Amen.

Aduenlat regnum tuum.

¶ Tertia petitio.

Fiat voluntas tua, sicut in celo et in terra.

¶ Quarta petitio.

Panem nostrum quotidianum da nobis hodie.

¶ Quinta petitio.

Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris.

¶ Sexta petitio.

Et ne nos inducas in tentacionem.

¶ Septima petitio.

Sed libera nos a malo.
A M E N.

¶ The salutation of the aungell called the Aue Maria.

¶ Salutatio Gabrielis angeli.

HAyle Marye full of grace: the Lorde is with the. Blessed arte thou amonge women. And blessed is the fruyte of thy wombe. Amen.

AVe Maria gratia plena dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus Christus. Amen.

¶ A prayer to be sayde in the mornynge when you aryse.

THanke the my heauenly father, by thy derely beloued sonne Jesus Christ that this nyght thou hast gyuen me slepe and rest, preseruinge me frome all hurte and peryls. I beseche the to kepe me lykewyse this daye / frome synne and all euyls, so that all my dedes, ye all my lyfe

mought please the, I commit my self both bodye and soule and all the thynges that I go about into thy handes. Thy holy angell be wyth me/ lest the deuell my aduersary haue ony power ouer me. Amen.

¶ The grace to be sayd afore dynner.

THe eyes of all thynges loke vp and wayte vpon the (O Lord) and thou geuest them meate in due tyme. When thou geuest it to them/ then they gather it / when thou openest thy hande/ then are they well satisfyed. Thou openest thy hande/ and replenyschest all thynges lyuynge wyth thy blessinge.

¶ Oure father.

O Lorde God oure heuenly father / blesse thou vs / and these thy gyftes which we here receaue of thy blessyng and bountuous goodnesse thorowe thy sonne Jesu Christe. Amen.

¶ Grace after dyner.

WE thanke the (o Lorde) our father / by thy sonne Jesus Christ our Lord for al thy benefytes/ which lyuest and raygnest from age to age/ world without ende. Amen.

¶ The grace before supper.

CHrist which at the last supper gaue himselfe vnto vs promysynge his body to be crucifyed/ and his bloude to be shed for our synnes/ blesse vs and our supper. Amen.

¶ The grace after supper.

DOnour and prayse be to God the kynge euerlasting immortall, inuisyble and wyse onely for euer & euer Amen.

GOd almyghty father of all mercy/ and God of all consolacion, gyue vs grace to consent togither in the knowledge of his truth thorow Jesu Christ that we maye with one mynde, and one mouth, glorifye God the father

of our Lorde Jesus Christ. Amen.

¶ When thou shalt go to bedde saye thys.

I laye me downe to rest, In the name of the father/ of the sonne/ and of the holy goost. Amen.

I Thanke the my heauenly father by thy dere beloued sonne Jesus Christ/ that thys daye of thy pléteous rych mercy/ thou hast thus preserued me. I praye the forgeue me all my synnes whyche I haue thys daye vnrighteously cõmytted in dede/ worde and in thought And that thou woldest vouchsafe of thy gracious goodnes/ to kepe me thys nyght/ for I cõmytte my selfe both body and soule, and all myne into thy handes. Thy holy aungel be wyth me / lest my deadlye aduersarye haue intresse into me. Amen.

¶ The abrogacion of the holydayes.

FIrst that the feast of Dedicacion of the churche shall in all places throughout thys realme be celebrated and kepte on the fyrst sondaye of the moneth of Octobre for euer, and vpon none other daye.

¶ Item that the feaste of the Patron of euery churche within thys realme, called commonly the Churche holy daye, shall not from henceforth be kepte or obserued as a holydaye, as heretofore hath ben vsed, but that it shalbe lawfull to all and singuler personnes, resydent or Dwellynge wythin thys realme, to go to theyr worke, occupacion, or mistérye, and the same truly to exercyse and occupye vpon the sayd feaste, as vpon any other worke daye, except the sayde feaste of Churche holydaye be suche as must be elles vniuersally obserued as a holy day by thys ordynaunce followynge.

¶ Also that al those feastes or holydayes which shal happen to occurre, eyther in the heruest tyme, whiche is to be cõpted from the fyrst daye of July vnto the.xxix daye of Septẽbre, or els in the terme tyme at Westmynster, shall not be kepte or obserued from henseforth as holy dayes but ỹ it maye be lawfull for euery mã to go to hys worke or occupacion vpon the same, as vpon any other worke daye, excepte alwayes the feastes of the Apostles, of our blessed Lady, and of Saynt George, and the.iiii. Euangelystes, and Mary Magdalene. And also suche feastes as wherin the kynges Judges at Westmynster hall do not vse to syt in iudgmẽt, all whych shall be kepte holy & solẽpne of euery mã, as i tyme past hath ben accustomed.

¶ Prouided alwayes that it maye be lawfull vnto all Prestes and Clarkes, as well secular as regular, in the forsayde holydayes nowe abrogate, to syng or saye theyr accustomed seruyce for those holydayes in theyr Churches, so that they do not the same solemply nor do rynge to the same after the maner vsed in hygh holydayes, nor do commaunde or indicte the same to be kepte or obserued as holydayes.

¶ Finally the feaste of the natiuite of our Lorde, of Easter, of the natiuite of Saynt Johñ Baptyst, and of S. Mychaell the archaungell, shal be from henseforth accõpted accepted & taken for the.iiii. generall offrynge dayes.

¶ And for further declaration of the premisses, be it knowen that Easter terme begynneth alwayes the.xviii. daye after Easter, rekenynge Easter daye for one/and endeth the mondaye nexte after the Ascencion daye.

¶ Trinite terme beginneth alwayes the wednisdaye nexte after ỹ octaues of Trinite sondaye, and endeth the xi. or.xii daye of July.

¶ Myghelmas terme begynneth the .ix. or .x. daye of

October/ & endeth the.xxbiii.or.xxix.day of Nouembre.
¶ Hyllary terme begynneth the.xxiii. or.xxiiii. daye of Januarye/and endeth the.xii.or.xiii.daye of Februarye.
¶ In Easter terme vpon the Ascencio daye. ¶ In Trinite terme vpon the natiuite of sayn̄t Johñ Babtist.
¶ In Wyghelmas terme vpon Alhallowe daye.
In Hyllary terme vpon Candelmas day. The Kynges Judges at westmynster do not vse to syt in iudgement nor vpon any sondaye.

¶ God saue the Kynge.

¶ A prefatce to the Matyns & the other houres declarynge the fyrst institucio of them, and for what cause they be receaued and accustomed to be sayd in the church/and amonge other Christians.

IF longe tyme(Christen reader)it hath ben vsed in the church of God certayn houres to be appointed to the seruice of God/and to prayer, in the whych amōge other besynes mā shulde of hys lorde God haue a herty and feruēt meditacion, and contemplacion/and a remembraunce of the manyfolde benefytes and bountyful goodnes of God shewed to hym. The fyrst limitacion or appointment of houres was not by mans inuencion or deuyse/but(as I reade)was of God. In the secōde boke of Moses I fynde that almyghtye God commaunded ij twyse in the daye they shulde do sacrifyce/sayenge: Euery daye thou shalt offer two lāmes/one in the morynge and another at nyght. Of the whych one was called the morynge sacrifice/the other the euenynge sacrifyce. As we now call the morynng prayers Matens/ and the

euenynge prayers Euensonge. But that now our prayers be distincted in seuen houres / I thynke it taken of Dauid whyche seuen tymes in the daye testifyeth that he praysed the Lorde/whych seuen tymes he dyd not appoynte in one parte of the daye,but in dyuers tymes/as in the morynge/in the myddaye/and at nyght. Vespere mane/et meridie/narrabo et annunciabo et exaudiet vocem meam. After whome Daniell accustomed thryse in the daye on hys knees to praye: Of whome as saynt Cipriane doth testifye it was taken that these houres of prime/the thyrde/the syxte/ and the nynth to be vsed in the church/whych thynge I thynke not to be true that only of hym thys vse was taken/but also of the other(whych we haue rehersed)whych were before hym. Saynt Jerome accordingly to Daniels maner & custome of prayes doth diuide the daye in thre houres/and that by ymitacion of the examples of the new testament/that is in the morynge whych is the thyrde houre/at the which tyme the holy goost inspyred the Apostles & in the syxte houre that is at dynner tyme. As Peter dyd whych intendynge to eate hys meate aboute the syxte houre ascendyd into the garret to praye. And the.ix.houre at whych tyme Peter and John ascended in to the temple to praye whych houre was called the.ix.houre of prayer. Occasion taken by these places of scripture & by the examples also of the same it is to be thought that these houres hath ben receaued in the churche.



O Lorde / open thou my lyppes.
And thē shall my mouth shewe forth thy prayse.
O god bende thy selfe in to my helpe.
Lorde haste the to helpe me.
Glory be to the father / to the son / and to the holy ghost.

Psalmus .l.

Domine labia mea aperies.
Et os meū annunciabit laudē tuā.
Deus in adiutoriū meū intende.
Domine ad adiuuādum me festina.
Gloria patri & filio & spūi sācto.

Sicut erat in principio & nūc & semper & in secula seculorū. Amen. Alleluya.

Inuitatoriū. Math.xi. Uenite ad me oēs qui laboratis & onerati estis, et ego reficiā vos.

Psāl⁹.lxxxviiii.

Uenite exultemus dño iubilem⁹ deo salutari nostro, p occupem⁹ faciem ei⁹ in cōfessione, & in psalmis iubilemus ei. Inuita. Uenite ad me omnes qui laboratis & onerati estis, et ego reficiā vos.

Qm̄ deus magn⁹ dñs & rex magn⁹ sup oēs deos, qm̄ non repellet dñs plebē suā, qz in manu ei⁹ sunt oēs fines terre, & altitudines mōtiū ipse cōspicit. Inuit. et ego reficiā vos

As it was in the begynnyng/ as it is nowe/ & euer shalbe. So be it.

℣ Prayse ye the lorde.

℟ The inuytatory. Math.xi.

Come vnto me all ye that labour and are laden/ and I shal refresshe you.

℟ The.lxxxviiii.psalme.

Come and let vs ioyfully geue thankes vnto the lorde/ let vs reioyce in god our sauyour / let vs approche vnto his p̄sence with prayse and thankes geuyng / and syng we vnto hym in psalmes.

Come vnto me all ye that labour and are laden/ and I shal refresshe you.

For god is a great Lorde and a great kyng ouer al goddes/ which shall not forsake his people / in whose power are all the costes of the earth/ & he beholdeth the toppes of the mountaynes.

And I shall refresshe you.

The see is his/for he hath made it / and his handes hath facyoned the earth also / come therfore and let vs Worshyp/and fal downe before the Lorde/Whiche hath made vs/for he is our lorde god/and We are his people / & the shepe of his pasture. Come vnto me. &c.

Howbe if ye here his voyce se that you harden not your hertes / as they dyd in the tyme of temptacyon in Wyldernes/bytterly murmuryng agaynst god/Where your fathers tempted me/& prouoked me to ãger/yet sawe they my Workes Come vnto me all ye. &c.

Hourty yeres was I a neyghbour vnto this generacyon/Wherfore I sayd euer / theyr hertes are gone from me/ they know not my Wayes to Whom I swore in my great anger/ that they shulde not entre in to my rest.

Come vnto me all ye. &c.

O lory be to the father. &c.

Qm ipsi⁹ ẽ mare & ipse fecit illõ & aridã fũdauerũt man⁹ ei⁹, venite adorem⁹ & pcidam⁹ ãte deũ plorem⁹ coram dño q̃ fecit nos, qz ipe est dñs de⁹ nr̃, nos aũt ppls ei⁹ & oues pascue eius.

Inuit Venite. &c.

Hodie si vocẽ ei⁹ audieritis nolite obdurare corda vestra, sicut i exacerbatione scdm diẽ tẽtatiõis i deserto vbi tẽtauerũt me pres vr̃i p bauerũt & viderũt opa mea. Inuit. Venite ad me. &c

Quadragita annis prim⁹ fui generationi huic & dixi sp, hi errant corde, ipi vero nõ cognouerũt vias meas q̃b⁹ iurau i ira mea si introibũt i requiẽ meã. Venite ad me. &c

O loria patri. &c.

Sicut erat. &c.

As it was in the begynnyng. &c.

Hymnus.

The hymne

Uenī creator spiritus mētes tuorū visita, imple supna gratia, que tu creasti pectora

O Dine holy ghost/o creatour eternall.
In our myndes to make vysytacyon.
And fulfyll thou with grace supernall.
Our hertes that be of thy creacyō

Qui paracletus diceris, donum dei altissimi, fōs viuus ignis caritas, et spiritalis vnctio.

W hiche of Chryst the comforter arte named.
Thou the gyfte of the God moost hyest.
The lyuyng well and charyte inflamed.
The spyrytual vnctyon that mannes soule delytest.

Tu septiformis munere dextre dei tu digitus, tu rite promisso patris, sermone ditans guttura.

T hou whiche arte seuenfolde in gyfte of munyfycence.
And of God the father the fynger full of myght.
Enrychyng tonges with speches and eloquence.
Accordyng of the father/to the promyse full ryght.

Geue lyght to our sentes darke-
ned with ygnoraunce.
And in to our hartes infounde
fyte loue.
Our infyrme nature geuen to flesh-
ely pleasaunce.
Strengthe in godlynesse by thy
power aboue.
Repell the ghostly ennemy that
he haue no power.
And geue vs peace ī our cōscience
Be thou our gyde & go vs before.
That we may auoyde synne our
soules pestylence.
Thou spyryte of trueth / graunt
vs thorowe the.
Of the father to haue the know-
lege and also of the sonne.
And that thou of them bothe pro
cedest in deite.
Make vs to beleue in euery tyme
and season.
Prayse be to the father with the
sonne.
And to the holy spyryte also be

Accende lumen
sensib⁹, infunde
amorem cordib⁹
ifirma nostri cor
poris virtute fir
mans perpetim.

Hostē repellas
longi⁹, pacemq;
dones protinus
ductore sic te pre-
uio, vitemus oē
nocium.

Per te sciamus
da patrem, nosca
mus atq; filium
te vtriusq; spiri-
tum, credamus
omni tempore.

Sit laus patri
cum filio, sancto
simul paracleto,

nobiſq; mittat filius cariſma ſancti ſpiritus. Amē

Pſalmus. v.

Uerba mea auriḇ⁹ p̄cipe dñe, intelligē clamoz̄ meū. Intēde voci oz̄ationis mee, rex meus & de⁹ me⁹, qm̄ ad te oz̄abo dñe. Mane exaudies voc̄ meā, mane aſtabo tibi & videbo, qm̄ nō de⁹ volens iniquitatem tu es. Neq; habitabit iuxta te malign⁹ neq; p̄manebūt i iuſti ante oculos tuos. Odiſti oēs q̄ operant iniquitatē, p̄des oēs q̄ loquūtur mendacium. Uirū ſāguinū & doleſū abhominabitur dñs. Ego aūt in multitudine mie tue

prayſe.

Of whoſe graces as he hath done Jeſus Chryſt maye ſende vs alwayes.

℣. Pſalmus. v.

Here my wordes (O lorde) conſyder my callyng. O marke the voyce of my petycyon my kyng and my god/ for vnto the wyll I make my prayer. Here my voyce betymes (o lord) for early in the mornynge wyll I gete me vnto the / yea & that with dylygence. For thou arte not the God that hath pleaſure in the wyckedneſſe/ there may no vngodly pſon dwell with the. Suche as be cruel may not ſtand in thy ſyght/ thou arte an enemye vnto all wycked doers. Thou deſtroyeſt the lyers / the lorde abhorreth the blode thurſty and deceytfull. But as for me I wyll come in to thy houſe/euen vpon the multitu-

de of thy mercye / and in thy feare wyll I worshyp towarde thy holy temple.

Lede me (o lorde) in thy ryghteousnesse/because of myne enemyes and make the waye playne before me.

For there is no faythfulnesse in theyr mouthes / they dyssemble in their hartes/their throte is an opē sepulcre / with theyr tonges they deceyue.

Punysshe them (o god) that they may perysshe in theyr awne ymagynacyons cast them out/ because of the multitude of their vngodlynesse/for they rebell agaynst the.

Agayne / let all them that put theyr truste in the / reioyce / yea let them euer be gyuyng thankes/ because thou defendest thē/that they whiche loue thy name may be ioyfull in the.

For thou Lorde geuest thy blessynge vnto the ryghteous / and

introibo i domū tuā adorabo ad tēplū sanctū tuū in timore tuo.

Dñe deduc me i iusticia tua ppter inimicos meos dirige cōspectu tuo viā meam.

Quīn nō est in ore eor veritas cor eorū vanū est, sepulchrū patens ē guttur eor linguis suis dolose agebāt iudica illos deus.

Decidāt a cogitationib⁹ suis, secundā multitudi dē impietatū eor expelle eos quīn irritauerūt te dñe.

Et letent oēs q̄ sperāt i te, inetern exultabunt & habitabis i eis, & gloriabuntur in te oīes qui diligunt nomen tuū

Quoniam tu benedices iusto,

domine vt scuto bone voluntatis tue coronasti nos.

Gloria patri. &c.

Sicut erat i. &c.

Psalmus. xxiiii.

AD te dñe leuaui animã meã; deus me⁹ in te cõfido non erubescam. Neq; irrideant me inimici mei, etenim vniuersi qui sustinẽt te nõ confundentur. Cõfundant oẽs iniqua agentes superuacue. Vias tuas dñe demõstra mihi & semitas tuas edoce me. Dirige me in veritate tua & doce me, qz tu es deus saluator me⁹ & te sustinui tota die Reminiscere miserationũ tuarũ dñe & miarũ tuarũ que a scło sũt.

With the fauourable kyndenesse thou defendest hym / as with a shelde.

Glory be to the father. &c.

As it was in the begynnyng. &c.

¶ Psalmus. xxiiii.

UNto the (o lorde) I lyfte vp my soule / my god I trust in the (oh) let me not be confounded. Let myne enemyes tryumphe ouer me / for all they that hope in the shall not be ashamed. But suche as be scornefull despysers without a cause they shall be put to confusyon.

Shewe me thy wayes (O lorde) and teche me thy pathes. Lede me in thy trueth and lerne me / for thou arte the god of my saluacyon / and in the is all my hope all day long. Call to remembraunce (o lorde) thy tender mercyes / & thy louyng kyndnesse whiche haue ben euer of olde.

O h remembre not the synnes and the offences of my youthe/ but accordynge to thy mercye thynke vpon me (O lorde) for thy goodnesse.

O h howe frendely and ryghteous is the Lorde/ therfore wyll he teache synners in the way.

H e leadeth the symple a ryght and suche as be meke them learneth he his wayes.

A ll the wayes of the lorde are very mercye and faythfulnesse/ vnto suche as kepe his testament and couenaunt.

F or thy name sake (O lorde) be mercyfull vnto my synne/ for it is great.

W hat so euer he be that fereth the Lorde/ he shall shewe hym the way that he hath chosen.

H is soule shall dwell at ease/ & his sede shall possesse the lande.

T he secrete of the Lorde is among them that fere hym/ and

D elicta iuuentutis mee et ignorantias meas ne memineris scdm misericordiã tuã memẽto mei, tu propter bonitatem tuam domine.

D ulcis et rectus dñs propter hoc legem dabit delinquẽtibus in v

D irriget mansuetos in iudicio, docebit mites vias suas.

O niuerse vie domini misericordia et veritas, requirẽtibꝰ testamẽtum eius et testimonia eius.

P ropter nomẽ tuũ dñe, ppitiaberis peccato meo multũ est enim.

Q uis est homo qui timet dominum legẽ statuit ei in via quam elegit.

A ia eiꝰ i bonis demorabit, & semẽ eiꝰ hereditabit terram.

F irmamẽtũ est dominꝰ timẽtibꝰ eũ, et

testamentū ipsi⁹ vt manifestetur illis.

Oculi mei semper ad dñm qm̃'ipe euel let de laquco pedes meos.

Respice in me ⁊ miserere mei, q⁊ vnic⁹ et pauper sum ego.

Tribulationes cor dis mei multiplicate sunt, de necessitatibus meis erue me

Vide humilitatem meã et laborē meū et dimitte vniuersa delicta mea.

Respice inimicos meos qm̃ multiplicati sunt ⁊ odio iniquo oderunt me.

Custodi aiam meã ⁊ erue me, non erubescã qm̃ speraui ite

Innocentes ⁊ recti adheserunt mihi q⁊ sustinui te.

Libera deus Israell, ex omnibus tribulationibus suis.

Gloria patri. ⁊c.

he sheweth them his couenaũt.

Myne eyes are euer lokyng vnto the Lorde/for he shall plucke my fete out of the net.

Tourne the vnto me ⁊ haue mercy vpon me / for I am desolate and in mysery e.

The sorowes of my harte are great / O bringe me out of my troubles.

Loke vpon myne aduersytye and mysery e/and forgyue me al my synnes.

Consyder howe myne enemyes are many / and bere a malycyous harte agaynst me.

Kepe my soule / and delyuer me/ let me not be cõfounded/ for I haue put my trust in the.

Let innocensye and righteous dealyng wayte vpõ me / for my hope is in the.

Delyuer Israell (O god) out of all his trouble.

Glory be to the father. ⁊c.

As it was in the. &c. ps. lxxvb.

BOwe downe thyne eare (o lorde) and here me/for I am comfortlesse and poore.

O kepe my soule / for I am holy / my God helpe thy seruaunt that putteth his trust in the.

Be mercyful vnto me (o lorde) for I call dayly vpon the.

Comforte the soule of thy seruaunt/ for vnto the (o lorde) do I lyfte vp my soule.

For thou lorde arte good and gracyous and of great mercye vnto all the that call vpon the.

Geue eare lorde vnto my prayer and ponder myne humble desyre.

In the tyme of my trouble I cal vpon the for thou hearest me

Among the goddes there is none lyke the (o Lorde) there is not one that can do as thou doest

All nacyous whom thou hast made shall come and worshyp

Sicut erat in. &c.

Psalmus. lxxvb.

Inclina dñe aurē tuā & ex audi me, qm̄ inops & pauper sum ego.

Custodi aiam meā qm̄ sctūs sū. salua fac seruū tuū deus me⁹ sperantē in te.

Miserere mei dñe, qm̄ ad te clamaui tota die.

Letifica aiaz serui tui quoniāad te dñe aiam meā leuaui.

Quia tu dñe suauis & mitis multe mie oib⁹ inuocantib⁹te.

Auribus pcipe dñe oratione meā, & intende voci deprecationis mee.

In die tribulationis mee clamaui ad te qz exaudisti me.

Non est similis tui i dijs dñe, & non est scom opera tua.

Omnes gētes quas cunqz fecisti venient et adorabunt

coꝛam te dñe, et glo
rificabũt nomẽ tuũ.

Quoniam magn⁹
es tu & faciẽs mira=
bilia tu es de⁹ sol⁹.
Deduc me dñe in
via tua, et igrediar
in veritate tua, lete
tur coꝛ meũ vt time
at nomen tuum.
Cõfiteboꝛ tibi dñe
de⁹ me⁹i toto coꝛde
meo, et glorificabo
nomẽ tuũ imeternũ.
Quia mia tua mag
na est sup me, & eru=
isti aiam meam,
ex inferno inferioꝛi.
De⁹ iniqui isurrex
erunt sup me, & syna
goga potẽtiũ quesi=
erũt aiam meã & nõ
poꝛposuerunt te in
conspectu suo.

Et tu dñe deus mi
seratoꝛ & misericoꝛs
patiẽs & multe mise
ricoꝛdie et verax.

Respice in me & mi

before the (O lorde) and shall
glorifye thy name.

For thou arte great and thou
doest wonderous thynges thou
arte god alone.

Lede me in thy way (O lorde)
that I may walke in thy trueth
o let my harte delyte in fearyng
thy name.

I thãke the (o lorde) my god w
al my harte & wyl prayse thy na
me for euer.

For great is thy mercye to=
warde me/ thou hast delyuered
my soule out of the depe hell.

O God/ the proude are rysen
agaynst me and the congrega=
cyon of the myghtye seketh af=
ter my soule/ and set not the be=
fore theyr eyes.

But thou (O lorde god) arte
full of compassyon and mercye
longe sufferyng/ great in good=
nesse and trueth.

O tourne the then vnto me/

haue mercye vpon me/geue thy strength vnto thy seruaũt / and helpe the Sonne of thy hande mayden.

Shewe some token vpon me for good/that they whiche hate me may se it: and be ashamed: because thou lorde hast helped me:and comforted me.

Glory be to the father.&c.

As it was in the begyn.&c.

¶ The antheme.

O Wonderful exchaunge:the creatour of mankynde: takyng vpon hym a lyuyng body hath not dysdayned to be borne of a vyrgyn. And he beynge made man:without sede of man hath cõmytted to vs his godhede.

¶ The versycle.

Holy mother of god: and vyrgyn perpetuall.

¶ The answere.

Pray thou for vs to the lorde celestyall.

ferre mei,da impetium puero tuo et saluum fac filium ancille tue.

Hac mecum signũ in bono, vt videant qui oderunt me et confundantur qm̃ tu dñe adiuuisti me & consolatus es me.

Gloria patri.&c.

Sicut erat in.&c.

Antiphona.

O admirabile cõ mercium creator ge neris humani ani matum corpus su mẽs de v̄gine nasci dignatus est. et p̄ro cedens homo sine se mine largit⁹ est no bis suam deitatem.

Versus.

S̄ãcta dei genitrix virgo semp maria.

Responsorium.

Intercede p̄ro no bis ad dominũ deũ nostrum.

Mathew.vi.

PAter noster qui es in celis sanctificetur nomen tuum. Adueniat regnū tuū. Fiat voluntas tua, sicut in celo et in terra. Panē nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut & nos dimittimus debitoribꝰ nostris. Et ne nos inducas i tentationē. Sed libera nos a malo. Amen.

Benedictio.

Jube dñe bñdicere.

Responsorium.

Benedictione perpetua, bñdicat nos pater eternus.

℣ Lectio prima, Romanor.xiii.

SCimus autē qm̄ quecūqꝫ ler loquitur, iis qui

Matyns.

℣ The pater noster.

OUr father which arte in heauen / haloWed be thy name. Thy kyngdome come. Thy Wyll be fulfylled / as Well in earth as it is in heuen. Geue vs this daye our dayly breade. And forgeue vs our trespasses / as We forgeue thē that trespasse agaynst vs. And let vs not be led in to temptacyon. But delyuer vs from euyll. So be it.

℣ The blessyng.

℣ Lorde We be eche the of thy blessyng.

℣ The answere.

With a blessyng perpetuall. Blesse thou vs father eternall.

℣ The fyrst lesson.

WE knoWe that What soeuer the lawe sayeth it sayth it vnto thē Which

are vnder the lawe that euery mouthe may be stopped / & that al the worlde may be vetter vnto God / because that by the dedes of the lawe no flesshe maye be iustyfyed in his syght / for by the lawe cometh but the knowlege of synne. But nowe without addyng to of the law is the ryghteousnesse which auayleth before God declared / hauynge wytnes of the lawe and the prophetes. But I speake of the ryghteousnesse before god whiche cometh by the faythe on Jesus Chryst vnto all & vpon all that beleue. For here is no dyfferẽce for they are all synners & want the prayse that god shuld haue of thẽ. But without deseruyng are they made ryghteous / euen by his grace / thorowe the redẽption that is done by Christ Jesu whom god hath set forthe for a

in lege sunt loquit, vt oñe os obstruatur, et subditus fiat ois mundus deo, q̃ ex operib⁹ legis nõ iustificatur ois caro coꝛã illo. Per legem enim, cognitio peccati, Nunc aut ẽ sine lege iusticia dei manifestata est, testificata a lege & pphetis iusticia autẽ dei per fidem Jesu Chꝛisti in omnes et super oñes qui credunt in eum, non enim est distinctio.

Omnes enim peccauerunt, et egent gloꝛia dei Justificati gratis per gratiã ipsius, per redemptionẽ que est in xp̃o Jesu, quẽ ꝓposuit deus ꝓpiciatoꝛẽ,

per fidem in sangui ne ipsius, ad ostentionem iusticie sue, propter remissionē, precedentiū delictorum in sustentatiōe dei ad ostentionem iusticie eius in hoc tempore, vt sit ipse iustus et iustificans eum qui est ex fide Jesu Christi.
Tu autem domine miserere nostri.
Deo gratias.

mercy seat thorowe fayth in his blode: to shewe the ryghteousnes which auayleth before hym in that he forgyueth the synnes whiche were done before vnder the sufferaunce of God: whiche he suffered that at this tyme he myght shewe the righteousnes whiche auayleth before hym that he onely myght be ryghteous: and the ryghteous maker of hym which is of the fayth on Jesus christ. Thou lorde haue mercy on vs. Thanke we God.

¶ Romanos. v.
Responsorium.

Si enim cum inimici essemus reconciliati sumus deo per mortem filii eius, multo magis reconciliati, salui erimꝰ per ipsum. Per quē nūc reconciliacionē accepimus.

¶ The answere.

¶ If we were reconcyled vnto God by the death of his sonne when we were yet ennemyes: moche more shall we be saued by hym now that we are reconcyled. By whom we haue now receyued the attonement.

Versus.

Non solū autē hoc sed et gloriamur in deo per dīm nr̄

¶ The verse.

¶ Not onely that: but we reioyce also in God thorowe our

lorde Jesus Christ.

¶ The repetycyon.

¶ By whom we haue nowe receyued the actonement.

¶ The blessyng.

¶ Lorde we beseche the of thy blessyng.

¶ The answere.

Of God the onely begotten son helpe vs and blesse vs in euery tyme and season.

¶ The seconde lesson.

Whē thou prayest thou shalt not be as the ypocrytes ar For they loue to stande & praye in the synagoges and in the corners of the stretes to be sene of mē. Uerely I say vnto you/ they haue theyr reward. But when thou prayest entre in to thy chābre/ and shut thy doze to the & pray to thy father whiche is in secrete/ and thy father whiche seeth in secrete shal reward the openly. And whē ye pray

Jesum Christum.

¶ Repeticio.

¶ Per quē nunc reconciliationē accepimus.

¶ Benedictio.

¶ Jube domne benedicere.

¶ Responsorium.

Unigenit⁹ dei filius nos benedicere & adiuuare dignetur.

¶ Lectio secunda.

Math. vi.

¶ Tu cū oraueris nō eris sicut hypocrite qui amant in synagogis & in āgulis plateatū stantes orare vt videantur ab hominib⁹. Amen dico vobis, receperūt mercedē suā. Tu aut tē cū oraueris intra in cubiculū tuū, et clauso hostio ora patrē tuū in abscondito & pater tuus q̄ videt in abscondito reddet tibi. Orātes

aũt nolite multũ loqui, sicut Ethnici faciunt, Putant enim quod in multiloquo suo exaudiantur. Nolite ergo assimulari eis, scit enĩ pater vr q̃d op⁹ sit vobis anteq̃ petatis eum. Tu aũt dñe miserere nr̃i. Deo gratias

Matt. vi.

℣ Responsorium.

Quicquid orantes petitis credite q⁹ recipietis & fiet vobis

℣ Versus.

Et cũ stabitis ad orandũ dimittite, si q̃d habetis aduersꝰ aliquẽ vt & pater vester q̃ in celis est dimittat pcta̅ vestra.

℣ Repetitio.

Credite quia. &c.

℣ Benedictio.

℣ Jube domine benedicere.

℣ Responsorium.

Spũs scti gratia il

not moche as the heathen do. For they thynke that they shall be herde for their moche babblynges sake. Be not ye lyke them therfore. For your father knoweth wherof ye haue nede before ye aske of hym. Thou lorde haue mercy on vs. Thãke we god

℣ The Responce.

℣ What so euer ye desyre i your prayer. Beleue that ye shall receyue it/ and you shall haue it.

℣ The verycle.

℣ And whẽ ye stande and pray forgeue yf ye haue ought against any man/ that your father also in heuen may forgeue you your trespalles.

℣ The repetycyon.

Beleue that ye shall. &c.

℣ The blessyng.

℣ Lorde we beseche the of thy blessyng.

℣ The answere.

℣ The grace of the holy spyryt

pourge and illumyne our hart and wyt.

¶ The.iij.lesson.

These are the cõmaũdementes/ ordynaũces and lawes whyche the Lorde oure God hath cõmaunded / that ye shulde learne them and do them in the lande whyther ye goo to possesse it / that thou mayst feare the Lorde thy god/and kepe al his ordynauntes & cõmaundementes which I commaunde the / thou & thy chyldrẽ and thy chyldrens chyldren all the dayes of your lyfe/ that you maye lyue long. Here thou (o Israell) and take hede that thou doo thereafter/ that it maye go well with the / and that thou mayst multyply greatly / as the lorde god of the fathers hathe promysed the a land that floweth with mylke

luminare dignetur sensꝰ & corda nostra

¶ Lectio tertia. Deuteron. vi.

Hec sunt precepta, et cerimonie, atq; iudicia que mandauit dñs deus noster, vt docerẽ vos vt faciatis ea in terra ad quã transgredimini possidendã, vt timeas dñm deũ tuũ et custodias oñia mandata, & precepta eiꝰ que ego precipio tibi, et filiis ac nepotibus tuis, cunctis diebus vite tue vt prolongentur dies tui. Audi Israel et obserua, vt facias que p̃cepit tibi dñs, vt bene sit tibi, et multiplicaris amplius, sicut pollicitꝰ est dominus deus patrum tuorum tibi terram lacte,

et nelle manantem
Audi Jſraell dñs
deus noſter deus
vnus eſt. Diliges
dñm deũ tuũ ex to-
to coꝛde tuo, & ex to-
ta anima tua, et ex
tota foꝛtitudine tua
Eruntq; verba hec
que ego p̃cipio tibi
hodie in coꝛde tuo,
et narrabis ea filiis
tuis, & meditaberis
ſedens in domo tua
et ambulans in iti-
nere, doꝛmiens atq;
conſurgens. Et li-
gabis ea quaſi ſig-
num in manu tua
eruntq;, & mouebũ-
tur inter oculos tu
os, ſcribeſq; ea in li-
mine, et hoſtiis do-
mus tue.
Tu autem domine
miſerere noſtri.
Deo gratias.

Reſponſoꝛium.
Audi Jſraell pꝛe-
cepta dñi dei tui et

and hony. Here (O Jſraell) the
loꝛde our God is one loꝛde one-
ly/ and thou ſhalt loue the loꝛde
thy god with al thy harte/ with
all thy ſoule / and with all thy
myght. And thoſe woꝛdes whi
che I cõmaunde the this daye
ſhalte thou take in to thy harte
And ſhalte reherſe them vnto
thy chyldꝛen / and ſhalte talke
of them whẽ thou ſytteſt in thy
houſe/ and when thou walkeſt
by the waye / when thou lyeſt
doWne and whẽ thou ryſeſt vp/
and thou ſhalte bynde them foꝛ
a ſygne vpon thyne hande/ and
they ſhall be a token of remem-
bꝛaunce befoꝛe thyne eyes / and
thou ſhalte wꝛyte them vpon
the poſtes of thy houſe/ and vp-
on thy gates. Thou loꝛde haue
mercy on vs. Pꝛayſe. &c.

℣ The reſponce.

℟ Here (o thou Jſrael) the pꝛe-
ceptes of thy Loꝛde god and un

thy harte wryte thē as in a boke/ & I wyll gyue to the a lande flowyng mylke and hony.

℣ The verse.

℣ Take hede therfore /and here my voyce. And I wyl be an enemye to thyne enemyes.

℣ The repetycyon.

℣ And I wyll gyue the a lande flowyng mylke and hony.

℟ Glory be to the father. &c.

And I wyll geue the. &c.

ea in corde tuo quasi in libro scribe. Et dabo tibi terrā fluentem lac et mel.

℣ Versus.

℣ Asculta igitur et audi vocem meam. & inimicus ero inimicis tuis.

℣ Repetcio.

Et dabo tibi fluentē terram lac & mel.

℟ Gloria patri &c.

Et dabo tibi. &c.

℣ The song of Augustyn and Ambrose.

℣ Canticum Ambrosii & Augustini.

WE prayse the (o lord we knowlege the to to be the lorde.

All the earthe do worshyp the/ Which arte the father euerlastyng.

To the crye forthe all angels/ the heuens/ and all the powers therin.

To the thus cryeth Cherubin

Te deum laudam⁹ te dominū confitemur.

Te eternū patrem oīs terra veneratur

Tibi oēs angeli tibi celi & vniuerse potestates.

Tibi cherubin.

et seraphin incessabili voce proclamãt
Sanctus.
Sanctus.
Sanctus.
Dominus deus sabaoth.
Pleni sunt celi et terra maiestatis glorie tue.
Te gloriosus apostolorum chorus.

Te prophetarum laudabilis numer9
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur ecclesia.

Patrem immense maiestatis.
Uenerandum tuũ verum et vnicũ filium.
Sãctum quoq3 paracletum spiritum.
Tu rex glorie xp̃e.

and seraphyn contynually.
Holy arte thou.
Holy arte thou.
Holy arte thou.
Thou arte the Lorde God of hostes.
Heuen and earth are fulfylled With the glory of thy maiestye.
The glorious company of the apostles prayse the.
The goodly felowshyp of the prophetes worshyp the.
The fayre felowshyp of martyrs prayse the.
The holy cõgregacyon of the faythefull throughout all the worlde magnyfye the.
They knowlege the to be the father of an infynyte maiestye.
They knowlege thy honourable and onely sonne.
They knowlege the holy goost to be a conforter.
Thou arte the kyng of glorye O Christ.

Thou arte the euerlastynge sonne of the father.

Thou whā thou shuldest take vpon the our nature to delyuer man) dyddest not abhorre the vyrgyns wombe

Whan thou haddest ouercommē the sharpnes of death/ thou opendest the kyngdom of heuēs to them that beleued in the

Thou syttest on the right hād of god in the glory of the father

We beleue that thou shalte come to be our iudge

Wherfore we praye the helpe thy seruaūtes whō thou hast redemed with thy precyous blode

Make thē to be nombred with thy sayntes in ioy euerlastyng

Lorde saue thy people/ & blesse thyne herytage

Gouerne and also lyfte them vp in to blysse euerlastyng

We prayse the euery day/ & we worshyp thy name euer worlde

Tu patris sempiternus es filius.

Tu ad liberandū suscepturus hominem, non horruisti virginis uteruum.

Tu deuicto mortis aculeo aperuisti credentibus regna celorum.

Tu ad dextrā dei sedes i gria patris.

Iudex crederis esse venturus.

Te ergo quesumꝰ famulis tuis subueni, quos precioso sāguine redemisti.

Eterna fac cū sctis tuis, in gloria numerari.

Sauū fac populū tuū dñe, & benedic hereditati tue.

Et rege eos & extolle illos usq; i eternū

Per singulos dies benedicimus te, et laudamus nomen tuum in seculum,

et in seculū seculi.

Dignare domine die isto sine peccato nos custodire.

Miserere nostri dñe miserere nostri.

Fiat mia tua dñe sup nos quēadmodū speraumꝰ in te.

In te dñe speraui non confundar in eternum.

¶ Versus.

Ora pro nobis sancta dei genitrix.

¶ Responsorium

¶ Ut digni efficiamur promissiombꝰ Christi.

without ende.

O Lorde/let it be thy pleasure to kepe vs this daye without synne.

O lorde/ haue mercy vpon vs/ haue mercy vpon vs.

O lorde/let thy mercye lyghten vpō vs/euen as we trust in the.

O lorde/I trust in the let me neuer be confounded.

¶ This worde (laudes) is as moche to saye / as prayse. And the seruyce folowyng is called so / because it contayneth onely the mere laudes and prayse of christ & the vyrgyn his mother.

¶ The verycle.

¶ Holy mother of God make thy petycyon.

¶ The answere.

¶ That we may deserue Christes promyssyon.

¶ Bytwene Septuagesime & Easter this psalme folowyng is sayd in stede of. Te deum.

Laudes.

℣ The answere.

℣ That we may deserue Christes promyssyon.

℟ Ut digni efficiamur promissionib⁹ Christi.



℣ The laudes.

O God bende thy selfe in to my helpe.

Laudes.

Deꝰ in adiu toꝛium meū intende.

Domine ad adiuuandū me festina.
Gla patri ⁊ filio ⁊ spiritui sancto.
Sicut erat i principio et nunc et semper et in secula seculorum. Amen.

¶ Psalmus .Ciii.

Benedic anima mea dño ⁊ oia que intra me sunt nomini sctō ei⁹
Benedic aia mea dño, ⁊ noli obliuisci oēs retributiones ei⁹
Qui ppiciat oib⁹ iniq̄tatibus tuis, q̄ sanat oēs infirmitates tuas.
Qui redimit de interitu vitā tuā, q̄ coronat te i mia ⁊ miserationibus.
Qui replet in bonis desiderium tuū, renouabitur vt aq̄le iuuentus tua.
Faciens mias dñs ⁊ iudiciū oib⁹ iniuriam pacientibus.
Notas fecit vias

Lorde haste the to helpe me.
Glory be to the father/ ⁊ to the sonne/ and to the holy ghost.
As it was in the begynnyng/ ⁊ as it is now/ and euer shal be.
So be it.

¶ The .Ciii. psalme.

Prayse the Lorde (O my soule) ⁊ all that is within me prayse his holy name.
Prayse the Lorde (o my soule) ⁊ forget not all his benefytes.
Whiche forgyueth all thy synnes/ and healeth all thyne infyrmytes.
Whiche saueth thy lyfe from destructyon / and crowneth the with mercy ⁊ long kyndnesses.
Whiche satysfyeth thy desyre with good thynges makynge the yong and lusty as an egle.
The lord executeth righteousnesse and iugement for all them that suffre wrong.
He shewed his wayes vnto

Moses / and his wozkes vnto the chyldzen of Jsraell.

The lozde is full of cõpassyon / and mercye / long sufferyng and of great goodnesse.

He wyl not allway be chydyng neyther wyll he kepe his angre foz euer:

He hath not delte with vs after our synnes / noz rewardedvs accozdyng to our wyckednesses

Foz loke howe hygh heuen is in comparyson of the erath so great is his mercy also toward them that feare hym

Loke howe wyde the East is from the west / so far hath he set our synnes from vs

Yea / loke as a father pytyeth his awne chyldzen / euen so the Lozde is mercyfull vnto them that feare hym

For he knowbeth whereof we be made he remẽbzeth that we are but dust

suas moysi, filiis Jsrael volũtates suas

Miseratoz & miseri-coz dominus longanimis & multum misericoz.

Non imperpetuũ irascet, neq; in eternum cõminabitur.

Non scõm pcta nostra fecit nobis, neq; scõz iniqtates nras retribuit nobis.

Q ñ scõz altitudinẽ celi a terra cozroborauit miam suã super timentes se.

Quantũ distat oz-t9 ab occidẽte, longe fecit a nobis iniquitates nostras.

Quomodo miseret pater filiozũ misertus est dominus timentibus se.

Quoniam ipse cognouit figmentum nostrum recozdat9 qñ puluis sumus.

Homo sicut fenum dies eius tanq̃ flos agri sic efflorebit.

Q ñ spiritus ptrãsibit i illo ⁊ nõ subsistet, ⁊ nõ cognoscet amplius locũ suũ.

Misericordia autẽ dñi ab eterno ⁊ vsq; in eternũ sup timẽtes eũ, ⁊ iustitia illius in filios filioꝝ.

His q̃ seruãt testamẽtũ eius, ⁊ memores sũt mandatorũ ipsius, ad faciendũ ea

Dñs in celo parauit sedẽ suã ⁊ regnũ ipsius omnib9 dominabitur.

Benedicite dño oẽs angeli eius, potentes virtute facientes verbũ illius, ad audiendã vocẽ sermonum eius.

Benedicite dño oẽs virtutes eius ministri eius q̃ facitis voluntatem eius.

That a mã in his tyme is but as grasse/ and flourysheth as a floure in the felde.

For as sone as the wynde goeth ouer it/ it is gone/ ⁊ the place therof knoweth it no more.

But the mercyful goodnesse of the lorde endureth for euer and euer/ vpon them that feare hym and his ryghteousnesse vppon theyr chyldrens chyldren.

Suche as kepe his couenaunt and thynke vpon his cõmaundementes to do them.

The lorde hath prepared his seate in heauen/ ⁊ his kyngdom ruleth ouer all.

O prayse the lorde ye angels of his/ ye that be myghty in strẽgthe fulfyllyng his commaundementes/ that men may here the voyce of his wordes.

O prayse the Lorde all ye his hostes/ ye seruaũtes of his/ that do his pleasure.

O speake good of the Lorde al ye workes of his in euery place of his dominion / O my soule prayse thou the lorde.

Glory be to the father / and to the sonne / and to the holy ghost As it was at the begynnyng / and as it is nowe / & euer shalbe So be it.

The song of the thre chyldre.

PRayse ye the lorde al his workes / prayse and extol hym for euer.

Ye angelles of his / prayse the lorde / ye heuens prayse the lord. Ye waters all that are aboue heuen prayse the Lorde / all the powers of the Lorde prayse ye the Lorde.

The sonne & the mone prayse ye the lorde / sterres of the fyrmament prayse ye the lorde.

The rayne & the dewe prayse ye the Lorde / all the wyndes of god prayse ye the lorde.

Benedicite dño oia opera eius in omni loco dominationis eiꝰ, benedic anima mea domino.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper, & in secula seculorum, Amen.

Cãticũ triũ puerorꝫ Danielis .iii.

BEnedicite oia opa dñi dño, laudate & superexaltate eũ i secula.

Benedicite angeli dñi domino, benedicite celi domino.

Bñdicite aque oẽs que sup celos sunt dño, benedicite oẽs virtutes, dñi dño.

Bñdicite sol & luna domino, benedicite stelle celi domino.

Benedicite ymber et ros dño, bñdicite oẽs spũs dei dño.

Benedicite ignis & estus dño, bñdicite frigus & estas dño,
Benedicite rozes & pzuina dño, benedicite gelu & frigus domino.
Benedicite glacies & niues dño, benedicite nocies & dies domino.
Benedicite lux et tenebze dño, benedicite fulguraz nubes domino.
Bndicat terra dominũ, laudet & superaltet eũ in secula.

Benedicite mõtes & colles dño, benedicite vniuersa germinantia in terra domino.
Benedicite fontes domino, benedicite maria et flumina domino.
Benedicite cete et oia que mouentur in aquis dño, benedicite volucres celi

Fyer and heate magnyfye ye the Lozde / wynter and somer prayse ye the lozde.
Dewes / & ye hoze frostes prayse ye the Lozde / frost and colde prayse ye the lozde.
Yse and snowe prayse ye the Lozde / nyghtes & dayes prayse ye the lozde.
Nyght and darkenesse prayse ye the lozde / lyghtnynges & cloudes laude ye the lozde.
The earth inought prayse the Lozde / laude and extoll hym foz euer.
Hylles and moũtaynes prayse ye the lozde / all that spzyngeth vpon the earthe / laude ye the lozde.
Ye welles and spzynges prayse the lozde / sees & floudes prayse ye the lozde.
Whales / and all that moueth in the waters prayse ye the Lozde / all bydes of the ayze /

prayse ye the lorde.

All beastes bothe wylde and tame prayse ye the lorde/ye chyldren of men prayse ye the lorde.

Et Israell prayse the Lorde laude hym & extol hym for euer.

Ye preestes of the lorde prayse the Lorde/ye seruauntes of the lorde prayse ye the lorde.

Ye spirites & soules of ryghteous men prayse the Lorde / ye holy and meke in harte prayse the lorde.

Ananya/azarya/misael/prayse ye the lorde / laude & extol hym for euer.

Blesse we the father/the sonne with the holy ghost prayse we hym and serue we hym for euer more.

Blessed arte thou(lorde)in the fyrmament of heauen thou arte prayse worthy / glorious / and magnyfyed worlde without ende.

domino.

Benedicite oēs bestie et pecora domino, benedicite filii hominū domino.

Benedicat Israel dñm,laudet & superaltet eū in secula.

Benedicite sacerdotes dñi dño,benedicite serui dñi domino

Benedicite spūs et aie iustorū dño,benedicite sācti & humiles corde domino.

Benedicite ananya azarya misael dño, laudate et superexaltate eū in secula.

Benedic am⁹ patrē & filiū cum sctō spiritu,laudem⁹ & superexaltemus eum in secula.

Benedictus es dñe in firmamento celi, laudabilis & glorios us et superexaltatus in secula.

Psalmus. Cxlviii.

Laudate dominũ de celis, laudate eum in excelis.

Laudate eum oẽs angeli eius, laudate eũ oẽs virtutes eius.

Laudate eũ sol et luna, laudate eum oẽs stelle et lumen.

Laudate eũ celi celorum, et aque que sup celos sũt, laudẽt nomen domini.

Quia ipse dixit et facta sunt, ipse mãdauit et creata sũt.

Statuit ea in eternũ & in seculũ seculi preceptum posuit & non preteribit.

Laudate dñm de terra, dracones et omnes abissi.

Ignis, grando, nix glacies, spũs procellarum, que faciũt verbum eius.

Montes & oẽs colles

The. Cxlviii. psalme.

PRayse ye the lorde of heuens/ prayse ye hym i the hygh place.

Prayse ye hym all his angels/ all his powers prayse ye hym.

Prayse ye hym sonne & moone/ all sterres & light prayse ye hym

The hygheste of heuens prayse ye hym / & the waters that are aboue the heuens/ let thẽ prayse the lordes name.

For by his worde all thynges were made/ by his commaundement all thynges were created.

He hath stablysshed thẽ euerlastyngly and in to the worlde of worldes / he hath set a lawe/ that shall not exspyre.

Prayse the lorde/ ye dragons/ & all depenesses of the earth.

Fyre / hayle / snowe / yse / stormes of wyndes that do his cõmaundement.

Mountaynes & all lytel hylles

Wod beryng fruyte / & all cedre trees.

Bestes and all maner of cattel serpentes and fethered foules.

Kynges of the earth / and all people / prynces and all iudges of the earth.

Bachelers and mayden s olde men and yong / let them prayse the name of the lorde / for thename of hym onely is exalted.

The knowlegyng of hym aboue heuen and earth / & he hathe exalted the horne of his people.

Laude be vnto all his sayntes to the sonnes of Israell / to the people approchyng vnto hym.

Glory be to the father / & to the sonne / and to the holy ghost.

As it was in the begynnyng / & as it is nowe / and euer shall be. So be it.

¶ The. cxlix. psalme.

Sing ye vnto the lorde a newe song / prayed be he in the congregacion of Saintes

ligna fructifera et omnes cedri.

Bestie et vniuersa pecora serpentes et volucres pennate.

Reges terre et oēs populi, principes & oēs iudices terre.

Iuuenes et virgines senes cum iunioribus laudēt nomē dñi, qz exaltatū est nomen eius solius.

Confessio eius super celū & terrā, & exaltauit cornu populi sui.

Hymnus omnibus sanctis eius filiis Israel populo appropinquāti sibi.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Psalmus. cxlix.

Cantate domino canticum nouum laus eius in ecclesia sanctorum.

Letetur Jſrall in eo qui fecit eum, et et filii ſyon exultẽt in rege ſuo.

Laudent nomen eiꝰ in choꝛo, in tympano et pſalterio pſallant ei.

Quia beneplacitũ eſt domino in populo ſuo, et exaltauit mãſuetos in ſalutẽ.

Exultabunt ſãcti in gloꝛia letabũtur in cubilibus ſuis.

Exultationes dei in gutture eoꝛum, & gladii ancipites in manibus eoꝛum.

Ad faciendam vindictam in nationibus, increpationes in populis.

Ad alligandos reges eoꝝ ĩ cõpedibꝰ, et nobiles eoꝝ ĩ manicis ferreis.

Ut faciãt in eis iudiciũ cõſcriptũ, gloria hec eſt omnibus ſanctis eius.

Gloꝛia patri et

Let iſrael reioyce in hym that made hym / and let the ſonnes of Syõ tryũphe in theyꝛ kyng.

Let thẽ pꝛayſe his name with daunſyng let them ſynge vnto hym with timpany and harpe.

Foꝛ the loꝛde is well pleaſed with his people / and hath exalted the lowly into ſaluacyon.

Sayntes ſhall tryumphe in gloꝛy / they ſhall make ioye in theyꝛ chambers.

The pꝛayſes of god ſhal be in theyꝛ mouthes / and two edged ſwoꝛdes in theyꝛ handes.

To do vengeãs amongeſt nacyons and coꝛrecyons amongeſt people.

To bynde theyꝛ kynges in fetters / and theyꝛ nobles in manacles of yꝛon.

Foꝛ to execute on thẽ the iudgement wꝛytten / this is gloꝛye vnto all his ſayntes.

Gloꝛy be to the father / & to the

sonne/and to the holy ghoſt.
As it was in the begynnyng/ & as it is nowe/& euer ſhall be. So be it.

filio et ſpiritui ſcto.
Sicut erat in principio et nunc et ſemper,et in ſecula ſeculorum.Amen.

¶ The.Cl.Pſalme.

PRayſe ye the lorde in his ſayntes / prayſe hym in the hymament of his power. Prayſe ye hym in his ſtrengthe prayſe ye hi accordyng to the almyghtyneſſe of his power. Prayſe ye hym w' the ſound of a trumpet/prayſe ye hym with harpe and lute. Prayſe ye hym w' tympany & daunſynge/prayſe ye hi with rebekes and organnes. Prayſe ye hym with claryſymballes well ſoundynge / prayſe ye hym w' Symballes of ſwetneſſe / let euery ſpyryte prayſe the lorde.

Glory be to the father and to the ſõne/and to the holy ghoſt.

¶ Pſalmus.Cl.

LAudate dominũ in ſãctis eius laudate eũ in firmamento virtutis eius.
Laudate eũ in virtutibus eius ,laudate eũ ſecũdum multitudinẽ magnitudinis eius.
Laudate eũ in ſono tube,laudate eũ i pſalterio & cithara
Laudate eũ in tympano & choro laudate eum in chordis et organo.
Laudate eũ i cymbalis beneſonãtib9, laudate eũ in cymbalis iubilationis omnis ſpiritus laudet dominum.
Gloria patri & filio & ſpiritui ſancto.

Sicut erat in ꝓncipio et nunc et semper et in secula seculoꝝ. Amen.

℣ Antiphona.

℣ Sancta Maria virgo virginū mater et filia regis regū oim, tuū nobis impende solatium, vt celestis regni p tuam intercessionē possim⁹ habere ꝓmium et cū electis dei regnare imperpetuum.

As it was in the begynnyng & as it is now / and euer shal be. So be it.

℣ The antheme

℣ Holy Mary most pure of virgyns all.
Mother and doughter of the kyng celestyall.
So comforte vs in our desolacyon.
That by thy prayer and specyall medytacyon.
we maye enioy the rewarde of the heuenly reygne.
And with Goddes electe there for to remayne.

℣ Ad Ephesios. ii.

℣ Capitulum.

℣ Gratia enim sumus saluati per fidem, et hoc non ex nobis. dei enim donum est, non ex operibus, ne quis glorietur.

Deo gratias.

℣ To the ephesyans the. ii.

℣ The chapitre.

℣ By grace are we made saufe through fayth and that not of our awne selues / for it is the gyfte of god / and cometh not of workes lest any mā shuld boste hym selfe of his awne dedes.

Thankes be to god.

¶ The hymne.

PRayled be the god omnipotent.
whiche through his benygnyte
his moste dere son hath vous sēt
To dye for our iniquite.
Conceyued he was by the holy ghost.
And borne of a vyrgyn pure.
Thus the God of myghtes moost.
Abhorred not our nature.
And where we were ryghte wretchedlye.
Abiecte for our transgression.
In Christ are we set at lyberte.
By whō we haue redemption.
O vyrgī mary moste gracyous.
O mother of God incōperable
To thy sonne pray for vs.
That he after deathe be fauorable .
Glory be to the Trynyte.
The father the sonne & spirite lyuyng.

¶ Hymnus.

LAudet deus omnipotēs.
Cuius ex clemētia
Filium morti destinans
Nos soluit a miseria.
Conceptus est per spiritum
Sed nascit de virgine
Sic deus creator omnium
Factꝰ est ex semine.
Ut de culpa miseri
De celo iuste abiicimur
In xpo sumꝰ liberi
Per quem nunc redimimur.
Maria plena gratia
Dei mater alma
Tuum precare filiū
Hoc faueat post exilium.

Trinitati sit gloria
Pri natoq; flamini.

Trino deo et simplici.
Per seculoꝝ secula. Amen.

℣ Versus.
℟ Sit nomen dñi benedictum.
℣ Responsum
℟ Ex hoc nunc et vsqꝫ in seculum.

whiche arte one god and persones thre.
To whom be prayse without endyng.

℣ The versycle.
℟ Praysed be the name of the Lorde.
℣ The answere.
℟ From this tyme forthe / and for euermore.

℣ Canticum zacharie prophete.
Luce. i.

Benedictus dñs deus Israell, qꝫ visitauit et fecit redemptionem plebis sue.
Et erexit cornu salutis nobis, in domo dauid pueri sui
sicut locutus est per os sanctoꝝ qui a seculo sūt prophetarum eius.
Salutem ex inimicis nostris, & de ma

℣ The song of zachary / the prophet.

Blessed be the lorde God of Israell / for he hath vysyted and redemed his people.
He hath rayled vp an horne of saluacyon / vnto vs in the house of his seruaunt Dauyd.
Euen as he promysed by the mouthe of his holy prophetes / Whiche were syns the worlde began.
That we shuld be saued from our enemyes / and from the han

des of them that hate vs.

To fulfyl the mercy promysed to our fathers / and to remembre his holy testament.

To performe the othe whiche he sware to our father Abrahã / that he wolde gyue hym selfe to vs.

That we delyuered out of the handes of our enemyes / myght serue hym without feare.

In holynesse and ryghteousnes before hym / all the dayes of our lyfe.

And thou childe / shalte be called the prophete of the hyest / for thou shalte go before the face of the lorde to prepare his wayes.

To gyue knowlege of saluacyon vnto his people / for remyssyon of theyr synnes.

Through the tender mercy of our god / by the which sprĩgyng from the hye hathe vysyted vs.

To gyue lyght to them that

nudmntiã qui odẽtunt nos.

Ad faciendam misericordiã cũ patrib9 nr̃is, & memorari testamenti sui sãcti.

Iusiurãdum quod iurauit ad Abrahã patrẽ nostrum daturum se nobis.

Ut sine timore de manu inimicorum nostrorũ liberati, seruiamus illi.

In sãctitate et iustitia coram ipso.

omnib9 diebus nostris.

Et tu puer pphета altissimi, vocaberis prẽibis enim ãte faciem domini parare vias eius.

Ad dandã sciẽtiã salutis plebi ei9, in remissionem peccatorum eorum.

Per viscera misericordie dei nostri, in quib9 visitauit nos oriens ex alto.

Illuminare his q

in tenebris & in umbra mortis sedēt ad dirigēdos pedes nostros i viā pacis

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

¶ Antiphona.

¶ Misericordissimus Christus nos redemit, gaudeam⁹ & sēp dem⁹ gr̄az deo

¶ Versus.

¶ Domine exaudi orationem meam.

¶ Respuñ.

¶ Et clamor meus ad te veniat.

¶ Oratio.

Ops de⁹, a nr̄ clemētissime pr̄q̄ nos filios tuos electos tā intime dilexisti, vt nobis largiri digneris vnigēnitū adilectū filiū tuū Jesū Christum seruatorem nostrum,

syt in the darkenesse/ and in the shadowe of death / and to gyde our fete in to the way of peace.

Glory be to the father/ & to the sonne/ and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/ and euer shal be. So be it.

¶ The antheme.

¶ Christ moost mercyfull hath redemed vs/ let vs reioyce / and alwayes geue thankes to god.

¶ The versycle.

¶ O lorde here my prayer.

¶ The answere.

¶ And let my crye come vnto the.

¶ The prayer.

GOd almyghty & our mercyfull father whiche hast so exceedyngly loued vs thy chosen chyldren that thou woldest vouchesaufe/ to geue vs thy only and welbeloued sonne Jesus Christ our sauyoure to suffre

death for our synnes/ so that all y' stedfastly beleue ī hym/might not perysshe/but haue lyfe euerlastyng/ we beseche the for thy habundaunt mercy/and for the mestymable loue whiche thou bearest to thy sonne Chryste our sauyour/ gyue vs of thy grace & poore thy fauour in to our hartes/that we may beleue/ feale & knowe perfytly/that thou only arte our God our father/and to vs an almyghty helper/delyuerer & a sauyour from synne/ frō all the deuylysshe powers of hel and of the worlde/ & from death and that by thy sonne/our lorde Jesu Chryst. So be it.

¶ The memory of the holy ghost.

¶ The antheme.

¶ Come holy spyryte of god inspyre thou the hartes of them that beleue in the/and kyndle in them the fyre of thy loue.

pro nr̄is pr̄ismorti tradidisti, vt oēs q̄ cōfidēter credūt i eū nō pereāt sed habeant vitā eternā. per tuā īmēsā miaz, per tuāq̄ iestimabilē dilectionem quā erga xp̄z tuū filiū saluatorē nr̄z habes, te dep̄camur, vt nobis largiaris tuā gr̄az, atq̄ tuū isūde corz̄dib⁹ nr̄is fauorē, vt credam⁹, sētiam⁹, & p̄fecte cognoscam⁹ te solū deū eē p̄ez nr̄z ac nobis adiutorem oī potētē liberatorē ac saluatorē a pctō, ab oī diabolica & infernali & mūdi hui⁹ potestate et morte, itaq̄ p tuū filiū dn̄m nr̄m Jesū xp̄z. Amē.

Memoria de sācto spiritu. Antiphona.

¶ Veni sācte spūs reple tuoz̄ corz̄da fideliū, et tui amoris in eis ignē accende.

Versus.

℣ Emitte spiritū tuum et creabūtur.

Responsum.

℟ Et renouabis faciem terre.

Oratio.

Deus qui corda fidelium sancti spiritus illustratione docuisti da nobis in eodem spiritu recta sapere, et de eius semp sctā consolatione gaudere. Per Christū dominum nostrū. Amen.

Memoria de sāctissima trinitate.

Antiphona.

Libera nos, salua nos, iustifica nos o beata trinitas.

Versus.

℣ Benedicam⁹ patrem et filium cum sancto spiritu.

Responsum.

℟ Laudem⁹ ⁊ superexaltem⁹ eū in scla.

Laudes.

The verycle.

Sende forth thy spyryte / and they shall be made newe.

The answere.

For so renuest thou the soule of man.

The prayer.

O God whiche hast instructed the hartes of the fayethfull/ by the inspyracyon of the holy ghost / graunt that we in the same spyryte maye fauoure the truth/ and euermore reioyce in his holy cōsolacyō. By christ our lorde. So be it.

A memory of the moost holy Trinite.

The antheme.

Delyuer vs/ saue vs/ iustyfye vs/ o blessed trynyte.

The verycle.

Blesse we the father/ and the sonne with the holy ghost.

The answere.

Prayse we hym ⁊ exalte we hym euermore.

¶ The prayer.

ALmighty & euerlastyng God whiche hast grauñted to vs thy seruaũtes/ thrugh confessyon of the true fayth/ for to acknowlege the glorye of the eternal Trinite/and to honour the/one God in thy almyghtye maiestye/ we beseche the that through our stedfastnesse in the same fayth we may be alwayes defended from all aduersytye/ whiche lyuest and reygnest one God/worlde without ende. So be it.

¶ Oratio.

OMnipotens sẽpiterne deꝰ qui dedisti famulis tuis in confessione vere fidei eterne trinitatis gloriã agnoscere et in potentia maiestatis adorare vnitatẽ, quesumus, vt eiusdẽ fidei firmitate ab omnibus semper muniamur aduersis. Qui vivis & regnas deꝰ Per omnia secula seculorum. Amen.

¶ A memorye of our Lady.

¶ The antheme.

¶ O glorious mother of god/o perpetual vyrgyn Mary whych dydest bere the lorde of al lordes & alone of all other dydest gyue sucke vnto the kyng of angels/

¶ Memoria de beata Maria. Antiphona.

¶ O gloriosa mater dei, o virgo ppetua maria que dominum dominantium portasti et inter omnes vna angelorũ regem lactasti;

nñi q̄sumus ꝓ tua clemẽtia memoza-ri, et apud chzistum ꝓ nobis intercedas vt eius auxilio sub-kulti ad regnum ce-lozū valeamus per uenire.

we beseche the of thy pytye to haue vs in remembzaunce / & to make intercessyon foz vs vnto Chzyst / that we beyng suppoz-ted by his helpe may come vn-to the kyngdom of heuen.

℣ Uersus

℣ Sancta dei ge-nitrix virgo semper maria.

℟ Rñsum.

℟ Intercede ꝓ no-bis ad dñm Jesum Chzistum.

℣ The verse.

℣ O holy mother of God per-petuall vyzgyn Mary.

℟ The answere.

℟ Pzay foz vs vnto the Lozde Jesus Chzyst.

℣ Oratio.

Oncede nos famulos tu-os quesumꝰ dñe de us ꝓpetua mẽtis et coꝛpoꝛis salute gau dere, & gloꝛiosa bea te marie sẽp ṽginis intercessione a p̄sẽti liberari tristicia et etna pcrui leticia. Per xp̄m dominũ nostrum. Amen.

℣ The prayer.

Graunt / we beseche the o lozde God / that thy ser-uauntes may enoy contynuall helth of body & soule / & thzough the gracyous intercessyõ of bles-sed Mary ꝓpetuall ṽgyn / yᵗ we may be delyuered frõ this p̄sent heuynes / and to haue the fruy-cyon of the eternall gladnesse. By Chzyst our lozde. So be it.

Laudes.

¶ A memory of all sayntes.

¶ The antheme.

¶ All ye blessed sayntes / & electe seruauntes of God / haue vs in remembraunce before god that through the helpe of your prayers it may please hym vs to associate with you.

¶ The versycle.

¶ Reioyce in the lorde you that be iustyfyed.

¶ The answere.

¶ And be you all glad that in harte be rectyfyed.

¶ The prayer.

We beseche the good Lorde that thou beynge pleased with the prayer of all thyne holy sayntes / wylte bothe graunt vs pardon of our defautes / and geue vs also perpetuall remedy for them. By Christ our Lorde. So be it.

Memoria de omnibus sanctis.

¶ Antiphona.

¶ Omnes sancti et electi dei, nostri memoramini āte deum, vt vestris pręcib⁹ adiuti nos vestre societati dignetur adiungere.

¶ Versus.

¶ Letamini in dño et exultate iusti.

¶ Responsum.

Et gloriamini oēs recti corde.

¶ Oratio.

Omniū sāctorum tuorum quesum⁹ dñe intercessione placatus & veniam nobis delictorum nostrorū tribuere et remedia sēpiterna concede. Per Christum dñm nostrum. Amen.

¶ Memoyre de paſſione Chriſti.

¶ A memoyre of the paſſyon of Chryſt.



PAtris ſapientia.

HE that is the great pro-founde ſapyence.

Veritas diuina.

And dyuyne trueth of the fa-ther on hye.

which for mankynde of his benyuolence.
Hym selfe hath made both god and man verely.
was solde and bought by the Jewes trayterously.
And aboute mydnyght perturbed and taken.
And of his discyples anone forsaken.

¶ The versycle.

¶ we worshyp the Chryst with prayse and benediction.

¶ The answere.

¶ For thou redemest the world by thy holy passyon.

¶ The prayer.

LOrde Jesu Chryst sonne of the lyuynge God set thy holy passyon and death bytwene thy Judgement and our soules / bothe nowe and at the houre of death / and more ouer vouchesauke to graunte vnto the lyuynge mercye and grace/

A iudeis venditus tradit⁹ et afflictus. Deus homo capt⁹ est hora matutina. A suis discipulis cito derelictus

¶ Versus.

¶ Adoramꝰ te xpe & benedicimus tibi.

¶ Responsum.

Quia per sanctam crucem tuam redemisti mundum.

¶ Oratio.

DOmine Jesu christe fili dei viui pone passionem & mortem tuam inter iudicium tuũ et animas nostras nunc & in hora mortis nostre, et largiri digneris viuis miam et gratiam;

defunctis veniam et requiem ecclesie tue sancte pacem et cõcordiam & nobis peccatoribus vitã et gloriam sempiternã. Qui cũ deo patre, & spũ sancto viuis & regnas deus per omnia secula seculorum Amen.

O gloriosa passio domini nri Jesu christi eruat nos a dolore tristi et perducat nos ad gaudia paradisi. Amen.

Memoria de cõpassione beate Marie.

℣ Antiphona.

SAncta maria piarũ piissima intercede p nobis sanctarum sanctissima vt per te virgo gloriosa sumat nostra precamina q̃ pro nobis ex te nat⁹ regnat super ethera vt sua clausitate nã deleant peccamina.

to the deed/ pardon and rest / to thy holy churche peace and concorde/ and to vs synners lyfe & ioy euerlastyng / whiche lyuest and reygnest God with the father/and the holy ghost/ worlde without ende. So be it.

The gloryous passyon of our lorde Jesu chryst delyuer vs frõ ferefull heuynes/ & bryng vs to the ioyes of paradyce. So be it.

℣ A memory of the compassyõ of our Lady.

HOly Mary / of all godlye women the godlyest.

Pray for vs/ of all holy women the holyest.

That he our prayers accepte may in good wyse.

Whiche of the was borne / and reygneth aboue the skyes.

By whose charyte / and mercyfull grace.

Our greuous synnes may take no place.

Laudes.

¶ The versycle.

¶ Holy mother of god/and vyrgyn perpetuall.

¶ The answere.

¶ Pray thou for vs to the lorde celestyall. ¶ The prayer.

HOly lorde Jesus sonne of the moost swete vyrgyn Mary which suffredest deth for vs vpon a crosse/shewe vnto vs thy mercy / & graunt vnto vs & vnto all that deuoutly haue in remembraũce the cõpassyon of thy moost holy mother / by her prayer prosperous lyfe i this p̃sent worlde/& through thy grace/eternall glory in the world to come/wherin thou doest reygne one god With the father the holy ghost worlde without ende. So be it.

The gloryous passyon of a virgyns sonne.

Bryng vs to the blysse of the heuenly kyngdom. So be it.

¶ Versus.

¶ Sancta dei genitrix virgo semper maria.

¶ Responsum.

¶ Intercede p̃ nobis ad dominũ deum nostrum.

¶ Oratio.

DOmine sãcte Jesu fili dulcis virginis marie qui pro nobis mortem in cruce tolerasti, da nobis et cunctis compassionem tue sanctissime matris deuote recolentibus eius intercessione vitã in presenti gratiosam et tua pietate gloriã in futuro sẽpiternã. Qui viuis et regnas cum deo patre et spũ sctõ vn9 de9 Per omnia secula seculorum. Amen.

Passio filii v̄ginis gloriosa.

Perducat nos ad celestia regna.



DEus in adiutoriū meū intende.

Domine ad adiuuandū me festina.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio & nunc & semper et in secla seclorū. Amen. Alleluya.

GOd bende thy selfe in to my helpe.

LOrde haste thy to helpe me.

GLory be to the father / and to the sonne / & to the holy ghoste..

AS it was in the begynnyng / and as it is nowe / & euer shalbe So be it. Prayse ye the lorde.

COme holy ghost / O creatour eternall.
In oure myndes to make vysytacyon.
And fulfyll thou with grace supernall.
Our hartes that be of thy creacyon.
Remember Lorde/authour of saluacyon.
That somtyme of a virgi pure/ without helpe of mannes operacyon.
Thou tokest vpõ the our frayle nature.
And as thou of thy clemencye and mere mercy specyall.
Aboue her desertes hast chosen among all other.
And toke her to suche fauour & grace supernall.
That thou wolde be her sonne/ and she to be thy mother.
So we beseche the chryst most tender.

Hymnus.

VEni creator spiritus
Mẽtes tuorum visita,
Imple superna gratia,
Que tu creasti pectora.
Memento salutis auctor,
Quod nostri quondam corporis.
Ex illibata virgine
Nascendo formam sumpseris,
Vt nullis eius meritis
Sed sola tua clementia.
Hanc donasti gratiam.
Vt mater tua fieret
Sic Christe clemẽtissime.

Concede tuis famu lis
Sepius memoriã Habere tui sanguinis.

Maria plena gratia
Dominus alma
Cuum precare filiũ
Hoc faueat post exilium.

Gloria tibi dñe
Qui nat⁹es de virgine
Cum patre et sãcto spiritu,
In sempiterna secula. Amen.

¶ Psalmus. liii.

DEus in nomine tuo saluũ me fac, & in virtute tua libera me.
Deus exaudi orationẽ meã, auribus pcipe ẽba oris mei.
Qm̃ alieni insurrexerũt aduersũ me & fortes quesierunt

Graunt that thy seruauntes with a deuoute moode.
May oftymes swetely remẽber The effusyon of thy precyous bloode.
Owyrgynmary most gracious O mother of god incõperable! To thy sonne pray for vs That he after death be fauourable.
Glory be to the lorde of myghtes moost That of a wyrgyn was borne Glory to the father and to the holy ghost.
To thẽ be prayse for euer more. So be it.

¶ The. liii. psalme.

HElpe me (O god) for thy name sake / & delyuer me in thy strength.
Heare my prayer (o god) consyder the wordes of my mouth.
For straungers are rysen vp agaynst me / and the myghtye

(whiche haue not God before theyr eyes) seke after my soule.
But loo god is my helper/it is he that vpholdeth my soule.
He shall reward euyll vnto myne enemyes and in thy truth shalte thou dystroy them.
A free wyll offryng wyl I gyue the/& prayse thy name (o lorde) because it is so comfortable.
For thou haste delyuered me out of all my troubles/so that myne eye seeth his delyre vpon myne enemyes.
Glory be to the father/and to the sonne/& to the holy ghost.
As it was in the begynnyng/and as it is nowe/& euer shalbe
So be it. The .cxvii. psalme.
O Gyue thankes vnto the lorde for he is gracyous/& his mercy endureth for euer.
Let Israel nowe confesse/that his mercy endureth for euer.
Let the house of Aaron nowe

aliꝫ mes, et nō pꝛo-
posuerūt deum an-
te conspectum suū.
Ecce enim deus ad
iuuat me, et dñs
susceptoꝛ ē aie mee.
Auerte mala inimi-
cis meis, & in ve-
ritate tua disperde
illos.
Voluntarie sacrifi
cabo tibi et confite-
boꝛ nomini tuo dñe
qm̄ bonum est.
Qm̄ ex oi tribula-
tiōe eripuisti me et
sup inimicos meos
despexit oculus meus
Gloꝛia patri & filio
et spiritui sancto.
Sicut erat in pꝛin
cipio & nunc & semp
& in secula seculoꝛū.
Amen. ps. cxvii.
Confitemini
domino qm̄
bonus, quoniam in
seculum mia eius.
Dicat nūc Israell
qm̄ bonꝰ, qm̄ in se-
culum mia eius.
Dicat nunc domꝰ
Aaron, quoniam in

seculum mia eius.

confesse that his mercye endureth for euer..

Dicant nũc omnes qui timẽt dominũ, quoniã in seculũ misericordia eius.

Yea let them nowe that feare the lorde/confesse/ that his mercye endureth for euer.

De tribulatione invocaui dñm et exaudiuit me in latitudine dominus.

I called vpõ the lorde in trouble/and the Lorde herde me at large.

Dominus mihi adiutor, non timebo quid faciat mihi homo.

The lorde is my helper/I wyll not feare what man doth vnto me.

Dominus mihi adiutor, et ego despiciã inimicos meos.

The lorde is my helper/and I shall se my desyre vpon myne enemyes.

Bonũ est confidere in domino quã cõfidere in homine.

It is better to trust in the lorde/ than to put any confydence in man.

Bonum est sperare in domino, quã sperare in principibus

It is better to trust in the lorde/ than to put any confydence in prynces.

Omnes gentes circuierũt me, et in nomine domini qz vltus sum in eos.

All the hethen compassed me rounde aboute/but in the name of the Lorde I wyll dystroye them.

They kepte me in on euery syde / but in the name of the LORDE / I wyll dystroye them.

Circũdãtes circũdederũt me, et in noie dñi quia vltus sum in eos.

They came aboute me lyke bees / and were as hote as the fyre in the thornes / but in the name of the Lorde I wyll dystroy them.

Circũdederunt me sicut apes, et exarserunt sicut ignis in spinis, & in noie dñi q; vlt9 sum in eos.

They thurst at me that I myght fall / but the Lorde was my helpe.

Impulsus euers9 [illegible] caderem, et [illegible] suscepit me.

The Lorde is my strengthe / and my songe / and is become my saluacyon.

Fortitudo mea et laus mea dominus & factus est mihi in salutem.

The voyce of ioye and myrth is in the dwellynges of the ryghteous / for the ryghte hande of the Lorde hathe gotten the victory.

Vox exultationis et salutis, in tabernaculis iustorũ, q; dextera dñi fecit virtutem.

The ryght hande of the lorde hath gyuen me the preeminence / the ryght hande of the lorde hath gotten the victory.

Dextera domini exaltauit me, dextera domini fecit virtutem.

Non moriar sed viuã, et narrabo opera domini.

Castigans castigauit me dominus et morti non tradidit me.

Aperite mihi portas iustitie & ingressus in eas confitebor domino, hec porta domini iusti intrabunt in eam.

Cõfitebor tibi quoniam exaudisti me, et factus es mihi in salutem.

Lapidem quem reprobauerunt edificantes, hic factus est in caput anguli

A domino factum est istud et est mirabile in oculis nr̃is.

Hec est dies quam fecit dominus, exultem⁹ & letemur i ea

O domine saluum me fac, o domine bene prosperare,

Benedict⁹ q̃ venit in

I shal not dye but lyue/& declare the workes of god the lorde.

The lorde hath chastened and correcte me/but he hath not gyuen me ouer vnto death.

Open me the gates of ryghteousnes that I may go in there thorowe and gyue thankes vnto the Lorde/ this is the doze of the Lorde the ryghteous shall entre in thorowe it.

I thanke the that thou haste herde me / and arte become my saluacyon.

The same stone whiche the buylders refused is become the hede stone in the corner.

This was the lordes doyng/& it is merueylous in our eyes.

This is the daye whiche the lorde hath made / let vs be glad with ioy in it.

Helpe nowe (o lorde) O lorde sende vs nowe prosperyte.

Blessed be he that cometh in

the name of the lozd we wylsshe you good lucke ye that be of the house of the lozde.

nomine domini, benedixinus vobis de domo domini.

God is the Lozde / and hathe shewed vs lyght / O garnysshe the solempne feast with grene bzaunches / euen vnto the hoznes of the aulter.

Deus dominus & illuxit nobis, constituite diē solemnem in cōdensis, vsqz ad coznu altaris.

Thou arte my god and I wyl thanke the / thou arte my god & I wyll pzayse the.

Deus meus es tu, et confiteboz tibi deus meus es tu, et exaltabo te.

O gyue thankes vnto the lozde foz he is graeyous / and his mercye endureth foz euer.

Confitemini domino qm̄ bonus, quoniam in seculū misericozdia eius.

Glozy be to the father / and to the sonne / and to the holy ghost As it was in the begynnyng / & as it is nowe / and euer shalbe So be it.

Gloza patri & filio et spiritui sancto. Sicut erat in pzincipio et nunc et semper et in secula seculozum. Amen.

The. cxiv. psalme.

Psalmus. cxlv.

PRayse the Lozde (O my soule) whyle I lyue wyll I pzayse the Lozde / yea as long as I haue any beynge I wyll syng pzayses vnto my god.

LAuda anima mea dominū, laudabo dominum in vita mea psallā deo meo quā diu fuero.

Nolite cõfidere in pzincipib⁹, in filius hominum in quib⁹ non est salus.

Exibit spiritus ei⁹ & reuertetur ī terrã suã in illa die peribunt oĩnes cogitationes eoꝛum.

Beatus cuius de⁹ Jacob adiutoꝛ ei⁹, spes ei⁹ in dño deo ipsius, qui fecit celũ & terrã mare et oia que in eis sunt.

Qui custodit veritatẽ in seculũ, facit iudicium iniuriam patientib⁹, dat escã esurientibus.

Dñs soluit cõpeditos, dñs illuminat cecos.

Dñs erigit elisos, dñs diligit iustos.

Dominus custodit aduenas, pupillum

O put not your trust in pryntes noꝛ in the chyldꝛen of men / foꝛ there is no helth in them.

Foꝛ when the bꝛethe of man goth foꝛth he shal turne agayn to his earth / & so all his thoughtes shall perysshe.

Blessed is he that hathe the god of Jacob foꝛ his helpe / and whose hope is in the Loꝛde his God / Whiche made heauen and earth / the see and all that therin is.

Which kepeth his pꝛomyse foꝛ euer / whiche helpeth them to ryght that suffre wꝛong / which fedeth the hungrye.

The Loꝛde loseth men out of pꝛyson / the Loꝛde gyueth syght to the blynde.

The loꝛde helpeth thẽ vp that are fallen / the Loꝛde loueth the ryghteous.

The loꝛde careth foꝛ the stranꝛgers he defendeth the fatherles

and wydowe/as for the way of the vngodly he turneth vpsyde downe.

et viduã suscipiet, & vias peccatorũ disperdet.

The lorde thy God (o Syon) is kyng for euermore & throughout all generacyons.

Regnabit dñs i secula, deus tuꝰ syon in generatione & generationem.

Glory be to the father / and to the sonne/& to the holy ghost.

Gloria patri et filio et spiritui sctõ.

As it was in the begynnyng/ and as it is nowe/& euer shalbe So be it.

Sicut erat in principio & nunc et semper/& in secula seculorum. Amen.

ℭ The antheme.

ℭ Let vs not put our truste in princes nor in the chyldren of mẽ/nor in no thyng that is erthly/but in Jesus Christ the onely sonne of the vyrgyn by whom we haue all saluacyon.

ℭ Antiphona.

ℭ Non speremus in principibꝰ nec in filiis hominum aut vlla re terrestri sed in vno Jesu Christo vnigenito virginis filio per quẽ salutionẽ habemꝰ oẽs.

ℭ The verlycle.

ℭ O lorde here my prayer.

ℭ The answere.

ℭ And let my crye come to the.

ℭ Versus.

ℭ Dñe exaudi orationem meam.

ℭ Responsum.

ℭ Et clamor meus ad te veniat.

¶ Oratio.

OBatiam tuã quesum⁹ dñe mentib⁹ nostris infunde, vt qui angelo nunciante xpi filii tui incarnationẽ cognouim⁹, p passionem eius & mortem, ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum Christũ filium tuum qui tecũ viuit & regnat in vnitate spiritus sãcti deus, per oia secula seculorũ. Amẽ.

¶ Prymẽ.

¶ The prayer.

OLorde whiche by the annunciacyon of thy aungel haste gyuen vs knowledge of the Incarnacyon of thy sonne Chryst (we beseche the) powre thy grace in to our hartes that we trustynge in hym through his passyon and death maye be brought to the glorye of the last resurrectyon. By the same our lorde Jesu Christ whiche lyueth and reygneth one god with the in vnyte of the holy ghost worldes without ende. So be it.

¶ A memory of the passyon of Chryst.





¶ The antheme.

THe fyrst houre i the mor-
nyng erly.
Jesus was brought by the han
des of the Jewes.
Before the Judge Pylate/to be
Judged cruelly.
Where many a false wytnesse/
dyd hym accuse.

¶ Antiphona.

HOra prima ductꝰ est Je-
sus ad Pylatum.

Falsis testimoniis
multum accusatꝰ.

In collo percutiũt manibus ligatum.

In the necke they hym smyte/his handes the bandes dyd bruse.

Vultũ dei conspuũt

They spyt and defyled ther/his godly face.

lumen celi gratum.

The lyght of heauen / replete with all grace.

℣ Versus.

℟ Adoramꝰ te xpe & benedicimus tibi.

℣ The versycle.

℟ We Worshyp the Chryst With prayse and benedyctyon.

℣ Responsum.

℟ Quia per passionem tuã redemisti mundum.

℣ The answere.

℟ For thou redemest the world through thy passyon.

℣ Oratio.

DOmine Jesu Christe fili dei viui qui pro redemptione nostra nasci & circũcidi voluisti a iudeis reprobari/a Juda osculo tradi, capi, ligari, et cum vinctis Anne, Cayphe, Herodi, et

℣ The prayer.

LOrde Jhesus Chryst the sonne of the lyuyng God whiche for our redempcyon dydest vouchesauke to be borne & cyrcuncysed/of the Jewes to be reproued/of Judas With a kysse to be betrayed/to be taken/to be bounde/and With bãdes before Anna/ Cayphas / Herode / and

Pylate/to be presented/& before
thē to be illuded With buffettes
blowes/scourges/& With a rede
to be beten / thy face to be coue-
red With spyttynges to be spyt-
ted With thornes to be crowned
of falſe recordes alſo to be accu-
ſed/of euyl iudges to be iudged/
and as an innocent lambe be-
ryng the croſſe to be led / With
nayles to be through perſed/ W^t
eyſel and gall to be gyuen drynk
vnto/and to be lifte vp in the
croſſe among theues to be depu
ted/With the mooſt vyleſt dethe
to dye / and With a ſpere to be
wounded/thou Lorde by theſe
mooſt holy paynes Whiche We
thy vnworthy ſeruauntes doo
rendre and by thy holy paſſyon
delyuer vs from the paynes of
hell / and vouchesauke to bryng
vs wretched ſynners / whyther
as thou broughteſt the peny-
tent theefe crucyfyed With the.

Pilato offerri,ac co
ram eis illudi, col-
laphis alapis fla-
gellis et harundine
cedi, facie velari
ſputis conſputi,ſpi-
nis coronari, a fal-
ſis quoq; teſtib⁹ ac-
cuſari,a malis iudi-
cibus iudicari,et vt
agn⁹ innocens cru-
cem tuam ferendo
ad victimā duci,cla
uis perforari, felle
& aceto potari, atq;
in cruce leuari,inter
latrones deputari,
morte turpiſſima
mori, & lancea vul-
nerari, tu domine p
has ſacratiſſimas pe
nas quas nos idig-
ni famuli tui recol-
imus, & per ſanctā
paſſionem tuam li-
bera nos a penis i-
ferni,& pducere dig
neris nos miſeros
pctōres,quo pduxi-
ſti crucifixū tecum
latronē penitentē.

Qui viuis et regnas cū deo patre in vnitate spiritus sci Per omnia secula seculorum. Amen.

Gloriosa passio dñi nostri Jesu xpi eruat nos a dolore tristi et perducat nos ad gaudia paradisi Amen.

Memoria de sancta Maria. Antiphona.

¶ Sancta dei mater immaculataq; virgo de qua natus deus ipse voluit p nobisq; miseris obire mortem, te virgo piissima supplici ter precamur ad tuum intercedas filiū vt nobis dignetur suam largiri gratiā, tuaq; intercessione eius sanctissime passionis participes fieri.

Which lyuest and reygnest with God the father in the vnyte of the holy ghost for euer worldes without ende. So be it.

¶ The glorious passyon of our Lorde Jesu Chryst delyuer vs from sorowfull heuynesse / and bryng vs to the ioy of paradyse. So be it.

¶ A memorye of the cōpassyon of our lady. The antheme.

¶ Holy mother of god / mayden immaculate.

Of whom it pleased god to receaue our nature.

And to dye for vs wretches and synners deplorate.

we beseche the hartely bysygnmoost pure.

To pray to thy son / that it may be his pleasure.

To graunt vs his fauoure / by thy intercessyon.

And to be partetakers of his moost holy passyon.

Pryme.

℣ The verlycle.

℣ Holy mother of God / make thy petycyon.

℟ The answere.

That we maye obteyne Chrystes promyses.

℣ The prayer.

O God whiche vnto mankynde / by the fruyte of the vyrgynytye of the blessed vyrgyn Mary hast gyuen the gyftes of eternall helth. Graunt to vs we beseche / that she for vs may praye / by whom we haue receyued the authour of lyfe the Lorde Jesus Chryste whiche with the lyueth and reygneth God worlde without ende. So be it.

℣ The gloryous passyon of the vyrgyns sonne.

Bryng vs to the blysse of the fathers kyngdom. So be it.

℣ Alelus.

℣ Ora pro nobis sancta dei genitrix.

℟ Responsum.

℣ Ut digni efficiamur promissionib⁹ Christi.

℣ Oratio.

Deus qui salutis eterne beate Marie virginitatis fecunda humano generi p̃mia p̃stitisti tribue quesumus vt ipsam p̃ nobis intercedere sẽtiam⁹ per quã meruim⁹ auctorẽ vite suscipere. Dñm nostrũ Jesũ xp̃m, q̃ tecum viuit & regnat deus. Per oĩa secula seculorũ. Amẽ.

Passio filii virginis gloriosa Perducat nos ad celestia regna. Amen.



Deus in adiutoriũ meũ intende.

Dñe ad adiuuãdũ me festina.

Gloria patri ⁊ filio ⁊ spiritui sancto.

Sicut erat in principio ⁊ nunc ⁊ semp ⁊ in secula seculoriũ. Amẽ. Allelupa.

God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father/ ⁊ to the sonne/ and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/ ⁊ euer shalbe So be it. Prayse ye the lorde.

¶ The hymne.

¶ Hymnus.

QOme holy ghoſt / o creatour eternall.
In our mynd to make viſitacyō
And fulfyll thou with grace ſupernall.
Our hartes that be of thy creacyon.

QVeni creator ſpiritus
Mentes tuorum viſita.
Imple ſuperna gratia,
Que tu creaſti pectora.

REmember Lorde/authour of ſaluacyon.
That ſomtyme of a virgyne pure.
Without helpe of mannes operacyon.
Thou tokeſt vpō the our frayle nature.

MEmento ſalutis auctor,
Quod noſtri quondam corporis,
Ex illibata virgine
Nalcendo formam ſumpſeris.

AND as thou of thy clemencye and mere mercy ſpecyall.
Aboue her deſertes haſt choſen among all other.
And toke her to ſuche fauour & grace ſupernall.
That thou woldeſt be her ſon/ and ſhe to be thy mother.

Vt nullus eius meritis,
Sed ſola tua clemētia.
Hanc donaſti gratiam.
Vt mater tua fieret

SO we beſeche the chryſt moſt tender.

Sit Chriſte clemētiſſime

Concede tuis famulis
Sepius memoriã
Habere tui sanguinis.

Grauut that thy seruauntes
with a deuoute moode.
May oftymes swetely remẽber
The effusyon of thy precyous
bloode.

Maria plena gra,
Dei mater alma
Tuũ precare filiũ
Hoc faueat post exi
lium.

O vyrgyn mary moost gracious
O mother of god incõperable.
To thy sonne pray for vs
That he after death be fauou-
rable.

Gloria tibi dñe

Qui natꝰ es de vir
gine
Cum patre et sãcto
spiritu.
In sempiterna secu
la. Amen.

Glory be to the lorde of myghtes moost.
That of a vyrgyn was bore.
Glory to the father and to the
holy ghost.
To thẽ be prayse for euer more.
So be it.

¶ Psalmus. xxxii.

Exultate iusti i
domino rectos decet collauda-
tio

¶ The.xxxii.psalme.

Reioyce in the Lorde) o ye
ryghteous for it becom-
meth wel the iust to be thãkful.

cõfitemini dño in
cythara ,in psalte-
rio decem chordarũ
psallite illi.

Prayse the Lorde with harpe
syng psalmes vnto hym with
the lute and instrument of ten
strynges.

cantate ei canticũ

Syng vnto hym a newe song

yea syng lustely vnto hym and with a good courage.

For the worde of the Lorde is tru & al his workes are faythful He loueth mercye & Jugement the earth is full of the goodnes of the Lorde.

By the worde of the lord were the heauens made / and all the hoostes of them by the brethe of his mouthe.

He gathereth the waters together as it were in a bottell / & layeth vp the depe in secrete.

Let all the earth fere the lorde / and let all them that dwell in the worlde stande i awe of hym For loke what he sayeth / it is done / and loke what he cõmaũdeth it standeth fast.

The lord bryngeth the coũsell of the hethen to nought / & tourneth the deuyses of the people.

But the counsell of the Lorde endureth / & the thought of his

nouũ, bene psallite ei in vociferatione.

Quia rectũ est verbum domini, et omia opera eius in fide.

Diligit misericordiam et iudiciũ, misericordia dñi plena est terra.

Verbo domini celi firmati sunt, et spiritu oris eius omnis virtus eorum.

Congregans sicut in vtre aquas maris ponens in thesauris abyssos.

Timeat dñm oĩs terra, ab eo autẽ cõmoueantur oẽs inhabitantes orbem.

Quĩ ipse dixit & facta sũt, ipse mãdauit et creata sunt.

Dissipat consilia gentiũ, reprobat autẽ cogitationes populorum.

Consiliũ autẽ dñi in eternũ manet, cogitationes cordis

eius in generatione & generationem.

Beata gens cuius est dñs deꝰ eius, populus quē elegit in hereditatem sibi.

De celo respexit dominus, vidit oēs filios hominum, de preparato habitaculo suo, respexit sup omnes qui habitāt terram.

Qui finxit singillatim corda eorū, qui intelligit oīa opera eorum.

Non saluatur rex per multā virtutē, & gygas non saluabitur in multitudine virtutis sue.

Fallax equus ad salutē, in abūdātia autem virtutis sue non saluabitur.

Ecce oculi dñi sup metuentes eum, et eis qui sperant sup misericordia eius.

harte from generacyon to generacyon.

Blessed are the people y' holde the lorde for theyr god/ & blessed are the folke whome he hathe chosen to be his herytage.

The lorde loketh downe from heuen/ and he beholdeth all the chyldren of mē/ from his strong sete he consydereth them that dwell in the worlde.

He only hath fashyoned al the hartes of thē and knoweth all theyr workes.

A kynge is not helped by his awne great hoste / neyther is a gyant saued by the might of his awne strength.

A horse is but a vayne thynge to saue a mā / it is not the power of his strength that can delyuer hym.

Beholde the eye of the lorde loketh vnto them that fere hym/ & put theyr trust in his mercye.

That he maye delyuer theyr soules from dethe / & to fede thē in the dere tyme.

Ut eruat a morte aias eorum, et alat eos in fame.

Et our soule pacyently abyde the lorde for he is our helpe and shelde.

Anima nostra sustinet dñm, quoniā adiutor et protector noster est.

So shall our harte reioyce in hym because we haue hoped in his holy name.

Quia in eo letabitur cor nostrū, & in nomine sancto eius speravimus.

Et thy mercyfull kyndenesse (o lorde) be vpon vs lyke as we put our trust in the.

Fiat misericordia tua domine super nos, quemadmodū speravimus in te.

Glory be to the father. &c.

Gloria patri. &c.

As it was i the begynnyng. &c

Sicut erat in principio. Psal⁹. cxviii.

The. cxviii. psalme.

Blessed are those that be vndefyled i the way / whiche walke i the way of the lord.

Beati immaculati in via qui ambulant in lege domini.

Blessed are they that kepe his testymonyes & seke hym with theyr hole harte.

Beati q̄ scrutantur testimonia ei⁹ i toto corde exq̄runt eum.

Whiche walke in the wayes & do no wyckednesse.

Non enim q̄ operā tur iniquitatē, ijdus eius ambulauerūt.

Thou hast gyuen strayte charge to kepe thy cōmaūdementes

Tu mandasti mādata tua custodiri nimis.

Utinã dirigantur vie mee ad custodiẽdas iustificatiões tuas.

Tunc nõ confũdar cũ perspexero in oibus mandatis tuis

Confitebor tibi in directione cordis in eo quod didici iudicia iustitie tue.

Iustificatiões tuas custodiã, non me derelinquas vsqz quaqz

In quo corrigit adolescẽtior viã suã, in custodiendo sermones tuos.

In toto corde meo exquesiui te, ne repellas me a mandatis tuis.

In corde meo abscondi eloquia tua, vt non peccem tibi.

Benedictus es dñe doce me iustificationes tuas.

In labiis meis pronunciaui, omnia iudicia oris tui.

O that my wayes were stablysshed to kepe thy statutes.

So shulde I not be confounded/whyle I haue respecte vnto all thy cõmaundementes.

I wyll thanke the with an vnfayned harte/because I am lerned in the iudgementes of thy ryghteousnesse.

I wyll kepe the statutes/o forsake me not vtterly.

Where withall shall a yonge man clense his way/euen by rulyng hym selfe after thy worde.

With my hole harte do I seke the/O let me not go wrong out of thy commaundementes.

Thy wordes haue I hyd with in my harte/ that I shulde not synne agaynst the.

Prayesed be thou (o lorde) o teche me thy statutes.

With my lyppes wyl I be tellyng out all the iudgmentes of thy mouthe.

I haue great delite in the way of thy testymonyes/as in al maner of rychesse.

I wyll exercyse my selfe in thy cõmaundementes/ and haue respecte vnto thy fote pathes.

My delyte shall be in thy statutes I wyl not forget thy wordes.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ was it is nowe/ & euer shall be. So be it.

In via testimoniorum tuorum delectatus sum, sicut in omnibus diuitiis.

In mandatis tuis exercebor, et considerabo vias tuas.

In iustificationib⁹ tuis meditabor, nõ obliuiscar sermones tuos.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

The.C.xlvi.psalme.

Psalmus.Cxlvi.

O prayse the Lorde for it is a good thynge / to synge prayses vnto our god/ yea a ioyfull and plealaunt thynge it is to be thankfull.

The Lorde shall buylde vp Jherusalem and gather togyther the outcastes of Israell.

Laudate dominum quoniã bonus est psalmus, deo nostro sit iocunda decoraq; laudatio.

Edificans Hierusalem dominus, dispersiones israelis congregabit.

Qui sanat contritos corde, et alligat contritiones eorum

Qui numerat multitudinem stellarū, et omnibus eis nomina vocat.

Magnus dominus noster & magna virtus eius, et sapiētie ei⁹ non est numer⁹.

Suscipiens mansuetos domin⁹, humilians autem peccatores vsq; ad trā.

Precinite dño i cōfessiōe, psallite deo nostro in cythara.

Qui operit celum nubibus, et parat terre pluuiā, qui p ducit in montibus fenū, et herbā, seruitutī hominum.

Qui dat iumentis escā ipsorū, & pullis coruorū inuocantibus eum.

Non in fortitudine equi voluntatē habebit, nec in tibiis viri beneplacitū erit ei.

He y' heleth the cōtryte i harte/ & byndeth vp theyr woundes.

He that telleth the nombre of the starres & calleth them all by theyr names.

Great is our Lorde/and great is his power/yea his wysdome is infynyte.

The lorde setteth vp the meke & bryngeth the vngodly downe to the grounde.

O synge vnto the Lorde with thankes gyuyng / syng prayses vpon the harpe vnto our god.

Whiche couereth the heauen with cloudes/ & prepareth rayn for the erthe/ which maketh the hay & grasse to growe vpon the moūtaynes to the seruyce of mē

Whiche gyueth foder vnto the cattell and fedeth the yonge rauens that call vpon hym.

He hathe no pleasure in the strength of a horse/neyther delyteth he in any mannes legges.

Thyrde houre.

But the lordes delyte is in thē that feare hym & put theyr trust in his mercye.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/ & euer shal be.

So be it.

Bñplacitū est dño super timentes eū, et in eis qui sperant super mia eius.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc & semper et in secula seculorū. Amen.

The antheme.

The lorde is mercyfull yea so mercyfull that the earth is full of his mercye/ by the whiche he hath sent his sonne borne of a woman/ and made bonde vnto the lawe to redeme them that were vnder ye lawe.

Antiphona.

Misericors dñs adeoq; misericors q; eius misericordia plena est terra in qua misit filiū suū natū ex muliere, factum sub lege, vt eos qui sub lege erant redimeret.

The verlycle.

O lorde here my prayer.

Versus.

Dñe exaudi orationem meam.

The answere.

And let my crye come to the.

Responsum.

Et clamor meus ad te veniat.

Thyrde lesson.

¶ Oratio.

ORatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationẽ cognouim⁹ per passionem ei⁹ & mortem ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum christũ qui cum patre & spiritu sctõ viuit et regnat vn⁹ deus. Per oia scla seculorũ. Amẽ.

¶ The prayer.

LOrde whiche by the Annuncyacyon of thy angel hāste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Chryst powre thy grace in to our hartes that we trustynge in hym / throughe his passyon & death may be brought to the glory of the last resurrectiõ. By y^e same ourlord Jesus christ whiche lyueth and reygneth / one God / with the father and the holy ghost worlde without ende. So be it.





¶ A memory of the passyon of Chryst.

Memoria de passione Christi.

ABoute thre houres after the sonne gan spring
All the Jewes cryed/ Jhesus to crucyfye.

Crucifige clamitant horæ tertiarum.

And in skorne they him clothed
With purple clothyng.

Illusus induitur veste purpurarum.

Caput eiꝰ pũgitur ꝺꝛona ſpinarum.

And i ſtede of a crowne / on his heed they dyd tye.

A crowne of thorne that prycked cruellye.

Crucẽ poꝛtat humeris ad locũ penarũ.

And had hym forthe to a place where he dyed.

And w' a howge croſſe on his ſhoulders they layed.

℣ Verſus

Adoꝛamꝰ te chriſte & benedicimus tibi.

℟ The verſycle.

℣ We worſhyp the Chryſt With prayſe and benedyctyon.

℟ Reſponſum.

℣ Quia per ſanctã paſſionẽ tuam redemiſti mundum.

℟ The anſwere.

℣ For thou redemeſt the World by thy holy paſſyon.

℟ Oꝛatio.

℟ The prayer.

O Domine Jeſu chriſte fili dei viui q̃ de celis ad terram de ſinu patris deſcendiſti & i ligno crucis quiq̃ plagas ſuſtinuiſti, et ſanguinem tuum pꝛecioſum in remiſſionem peccatoꝛum noſtroꝛum fudiſti, te humiliter imploramꝰ vt i die iudicii

O Lorde Jheſu Chryſt the ſonne of the lyuynge God Whiche from the boſome of the father from heauens dydeſt deſcende to the earthe / and on the woode of the croſſe dydeſt ſuffre fyue woundes and ſhed thy pꝛecious blode foꝛ the remyſſyon of our ſynnes / we meekely beſeche the that in the day of iugement

We may be on the ryght hande/ and here thy swete sentence. Come ye blessed of my father/ enioy ye the kyngdome prepared for you from the begynnyng of the worlde. In the whiche kyngdom thou lyuest and reygnest god with y' father for euer. So be it.

ad dexterā tuā statuti audire mereamur Uenite bñdicti patris mei ꝓcipite regnū ꝙ paratū est vobis a cōstitutiōe mūdi in quo cum patre viuis & regnas eternaliter deus. Amē.

¶ The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryng vs to the ioyes of paradyse. So be it.

Gloriosa passio domini nostri iesu xpi eruat nos a dolore tristi, et ducat nos ad gaudia paradisi Amen.

¶ A memory of our lady.

Holy mother of god whiche hym hast conceyued. That of all the worlde / coulde not worthely be receyued. Thy sonne beseche thou with humble intercessyon. Us for to purge of our trāsgressyon. That by thy son redemed / we may to the place ascende.

Memoria de beate Marie.

Sancta dei genitrix que cōcepisti illum Quē totꝰ orbis nec̄ uit comprehēdere. apud illum obtine tuo pio interuentu culpas nras abluat Ut perhennis sedē glorie Per tuum filium redempti, valeamus scandere.

Ubi manes cū illo
sine tempore.

℣ Uersus.

Ora pro nobis sāc-
ta dei genetrix.

℟ Responsum.

℣ Ut digni efficia-
mur promissionib⁹
Christi.

℣ Oratio.

Deus q̄ de bte
Marie virginis utero verbū
tuum angelo nunci
āte, carnē suscipere
voluisti, presta sup-
plicib⁹ tuis, ut qui
eam vere genetricē
dei credimus, eius
apud te intercessio-
nibus adiuuemur.
Per eundem xp̄m
dn̄m nostrū. Amen.
Passio filii virgi-
nis gloriosa.
Perducat nos ad
celestia regna.

Thyde houre

Where thou dwellest with hym
Worlde without ende.

℣ The versycle.

℣ Holy mother of God/ make
thy petycyon.

℟ The answere.

℣ That we may obteyne Chri-
stes promyssyon.

℣ The prayer.

O God whiche woldest thy
sonne to be incarnate of
the wombe of the blessed virgin
Mary/graunt to thy meke pety
cyoners/that we whiche beleue
her verely to be y^e mother of god
by her prayers before y^e/we may
be helped. By the same our lord
Christ. So be it.

℣ The glorious passyon of the
byrgyns sonne.

Bryng vs to the blysse of the he
uenly kyngdome. So be it.



O God bende thy selfe in to my helpe.
O Lorde haste the to helpe me.
Glory be to the father/ & to the sonne/ and to the holy ghost.
As it was in the begynnyng/ and as it is nowe/ & euer shalbe
So be it. Prayse ye the lorde.

Deus in adiutoriū meū intende.
Dñe ad adiuuandū me festina.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semp & in secula seculoꝝ.
Amē. Alleluya.

¶ Hymnus.

Jam creator spiritus
Mentes tuorum visita.
Imple superna gratia,
Que tu creasti pectora.

Memento salutis auctor,
Quod nostri quondam corporis,
Ex illibata virgine
Nascendo formam sumpseris.

Ut nullis eius meritis,
Sed sola tua clemẽtia.

Hanc donasti gratiam.
Ut mater tua fieret

Sic Christe clemẽtissime

¶ The hymne.

COme holy ghost / o creatour eternall.
In our mynd to make visitacõ
And fulfyll thou with grace supernall.
Our hartes that be of thy creacyon.
Remember Lorde/authour of saluacyon.
That somtyme of a virgi pure.
Without helpe of mannes operacyon.
Thou tokest vpõ the our frayle nature.
And as thou of thy clemencye
and mere mercy specyall.
Aboue her desertes hast chosen
among all other.
And toke her to suche fauour & grace supernall.
That thou Woldest be her son/
and she to be thy mother.
So we beseche the chryst most tender.

Graunte that thy seruauntes/ with a deuoute moode.
May oftymes swetely remẽber The effusyon of thy precyous bloode.

Concede tuis famulis
Sepius memoriã
Habere tui sanguinis.

O virgyn mary most gracious
O mother of God incõperable.
To thy sonne pray for vs
That he after death be fauourable.

Maria plena gra,
Dei mater alma
Tuũ precare filiũ
Hoc faueat post exiliũm.

O lory be to the lorde of mightes moost.
That of a vyrgyn was bore.
Glory to the father and to the holy ghost.
To thẽ be prayse for euer more.
So be it.

O loria tibi dñe
Qui natꝰ es de virgine
Cum patre et sãcto spiritu.
In sempiterna secula. Amen.

The antheme.

The Taste & se howe frendely. &c.

Antiphona.
Gustate et. &c.

The. xxxiii. psalme.

I wyll alwaye gyue thankes vnto the Lorde / his prayse shal euer be in my mouth.

Psalmus. xxxiii.
Benedicã dñm in omni tempore, semp laus eiꝰ in ore meo.

In dño letabit aĩa mea, audient mansueti et letentur.

My soule shall make her boost in the lorde/ the poore oppressed shall here therof and be glad.

Magnificate dñm mecũ, & exaltemus nomẽ eius in idipsũ

O prayse the Lorde with me/ and let vs magnyfye his name togyther.

Exquisiui dñm et audiuit me, & ex oĩbus tribulationib⁹ meis eripuit me.

I sought the lorde / & he herde me/yea he delyuered me out of all my troubles.

Accedite ad eũ & illuminamini, & facies vestre non confundentur.

Drawe ye nere vnto hym/and be ye lyghtened/and your faces shall not be ashamed.

Iste pauper clamauit, & dñs exaudiuit eum, & ex oĩbus tribulationib⁹ ei⁹ saluauit eum.

This poore man cryed vnto the lorde/and he herde hym/yea & delyuered hym out of all his troubles.

Immittit angelus dñi in circuitu timẽtũ eũ, & eripiet eos.

The angell of the Lorde pyecheth his tente rounde aboute them that feare hym/ and delyuereth them.

Gustate et videte qm̃ suauis est dñs. beatus vir qui sperat in eo.

O tast and se how frendely the lorde is blessed is the man that trusteth in hym.

Timete dñm oẽs sancti eius. quoniã

O feare the lorde ye that be his sayntes for they that feare hym

lacke no thyng.

The ryche shall wante & suffre hunger/ but they which seke the lorde shall wante no maner of thyng that is good.

Come hyther (O ye chyldren) herken vnto me / I wyll teache you the feare of the lorde.

Who so lysteth to lyue & wolde fayne se good dayes.

Let hym refrayne his tonge from euyll/and his lyppes that they speake no gyle.

Let hym eschewe euyll and do good/let hym seke peace and ensue it.

For the eyes of the Lorde are ouer the ryghteous/ & his eares are open to theyr prayers.

But the face of the Lorde beholdeth them that do euyll / to dystroye the remembraunce of them out of the earth.

When the ryghteous crye /the Lorde heareth them / and dely-

non est inopia timentibus eum.

Diuites eguerunt & esurierunt, inquirentes aũt dñm nõ minuent oĩ bono.

Venite filii audite me timorẽ domini docebo vos.

Quis est homo qui vult vitam, diligit dies videre bonos?

Prohibet linguam suã a malo, & labia sua ne loquãt dolũ.

Diuertat a malo & faciat bonũ, inqrat pacem et persequatur eam.

Oculi domini sup iustos, & aures eius ad preces eorum.

Vultus autem dñi super facientes mala, vt perdat de terra memoriã eorum.

Clamauerunt iusti & dñs exaudiuit eos

et ex omnibus tribulationibus eoꝝ liberauit eos.

Iuxta est dñs his qui tribulato sunt corde, et humiles spiritu saluabit.

Multe tribulationes iustorum, et de omnibus his liberabit eos dominus.

Custodit dñs oia ossa eoꝝ, unū ex his non conteretur.

Mors peccatorum pessima, et qui oderunt iustum delinquent.

Redimet dñs animas seruorū suorū, et non delinquent omnes qui sperant in eo.

Gloria patri ⁊ filio et spiritui sancto.

Sicut erat in principio et nunc ⁊ semper et in secula seculorū. Amen.

uereth thē out of all theyr troubles.

The Lorde is nye vnto them that are contryte in harte / and wyll helpe suche as be of an hūble spyryte.

Great are the troubles of the righteous / but the lorde wyl delyuer thē out of all.

He kepeth all theyr bones / so that not one of them is broken.

But myssortune shall slee the vngodly / and they that hate the ryghteous shall be gyltye.

The lorde wyl delyuer the soules of his seruauntes / ⁊ all they that put theyr trust in hym shal not offende.

Glory be to the father / and to the sonne / ⁊ to the holy ghost.

As it was in the begynnyng / ⁊ as it is nowe / ⁊ euer shall be.

So be it.

¶ The. C. xviij. psalme.

Psalmus. Cxviij.

DO wel vnto thy seruaũt that I may lyue/ and kepe thy wordes.

OPen thou myne eyes/ and so shall I spye oute wonderous thynges in thy lawe.

I am a straunger vpon earth o hyde not thy cõmaundementes fro me.

MY soule breaketh out/ for the very feruent desyre that I haue alwaye vnto the iudgementes.

THou rebukest the prowde/ cursed are they that departe frõ thy commaundementes.

O tourne fro me shame and rebuke/ for I kepe thy testymonyes.

PRynces also sate and spake against me/ but thy seruaũt was occupyed in thy statutes.

BEtribue seruo tuo, viuifica me et custodiã sermones tuos.

Bæuela oculos meos, et considerabo mirabilia de lege tua.

Incola ego sum in terra, non abscõdas a me mãdata tua.

Cõcupiuit anima mea desiderare iustificationes tuas, in omni tempore.

Increpasti superbos maledicti qui declinãt a mãdatis tuis

Aufer a me obprobriũ et contemptũ, q; testimonia tua exquisiui.

Etenim sederũt prĩcipes & aduersũ me loqbãt, seruꝰ aũt tuus exercebat̃ in iustificationibus tuis.

Nam & testimonia tua meditatio mea est & cõsiliũ meũ iustificationes tue.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. C. xvi.

Laudate dñm oẽs gentes laudate eũ oẽs ppli Quõm confirmata est super nos mia ei⁹ & veritas dñi manet in eternum.

Gloria patri et filio & spiritui sancto

Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

Antiphona.

Gustate et videte quõm suauis ẽ dñs beat⁹ vir q̃ sperat in eo, nã pres nri speraverunt in te dñe.

For in thy testymonyes is my delyte & they are my coũcellers.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it Was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

The. C. xvi. psalme.

O Prayse the Lorde all ye gentyles / laude hym all ye people.

For his mercyfull kyndnes is euermore & more towarde vs/ and the trueth of the Lorde endureth for euer.

Glory be to the father / and to the soune/and to the holy ghost

As it Was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

The antheme.

Taste and se howe frendely the Lorde is/blessed is the man that trusteth in hym/ for our fathers (lorde) hoped in the/ they

trusted in the & thou dydest delyuer thē they called vpon the & were holpen / they put theyr trust in the and were not confounded.

℣ The verlycle.

℣ O lorde here my prayer.

℟ The answere.

℟ And let my crye come to the.

℣ The prayer.

LOrde whiche by the Annunciacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Chryst powre thy grace in to our hartes that we trustynge in hym / throughe his passyon & death may be brought to the glory of the last resurrectiō. By ye same ourlord Jesus christ whiche lyueth and reygneth / one God / with the father and the holy ghost worlde without ende. So be it.

sperauerunt in te & liberasti eos, inuocauerunt te & salui facti sunt, sperauerunt in te et non sūt confusi.

℣ Versus.

℣ Dñe exaudi orationem meam.

℟ Responsum.

℟ Et clamor meus ad te veniat.

℣ Oratio.

ORatiam tuā quesum^s^ dñe mētibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationē cognouim^s^ per passionem ei^us^ & crucem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum christū qui cum patre & spiritu sctō viuit et regnat vn^s^ deus. Per oia scla seculorū. Amē.

M.



¶ Memoria de passione Christi.

Hora sexta Jesus est cruci conclauatus.

¶ A memory of the passyon of Chryst.

The syxte houre springyng before the myddday.
Jesus hande & fote/to the crosse they nayled.
With the shamfullest deth that they contryue may.

Syxte houre.

They hong hi bytwene .ij. theues y' the blode downe trayled And thã for payne great thurst hym assayled.

His thurst for to quenche / they profered hym gall.

This lambe so illuded bought our synnes all.

¶ The versycle.

¶ We worshyp the Christ with prayse and benedyccyon.

¶ The answere.

¶ For thou redemest the world by thy holy passyõ.

¶ The prayer.

LOrde Jhesu Chryst the sonne of the lyuyng god whiche for our redempcyon in the syxte houre dydest ascende the patyble of the crosse / and shedest thy bloode thorowe thy fyue Woundes for the remyssyon of our synnes / We mekely beseche the that after oure deathe throughe the meryte of that

Atq; cum latronib⁹ pendens deputat⁹.

Pre tormentis sitiens fele saturatus Agnus crimen deluit sic ludificatus.

¶ Versus.

Adoram⁹ te christe & benedicimus tibi.

¶ Responsum.

¶ Quia per sanctã passionẽ tuam redemisti mundum.

¶ Oratio.

DOmine Jesu christe fili dei viui qui hora sexta pro redempcione mundi, crucis patibulũ ascendisti, et sanguinem tuum pretiosũ, per quinq; vulnera tua i remissionẽ pcatorũ nostrorũ fudisti, e hi-militer deprecamur, vt post obitum nostrũ

per eandē passionē, vos paradisi ianuam introire mereamur. Qui viuis et regnas cū deo patre in vnitate spūs sci deus per oīa secula seculorum. Amen.

Gloriosa passio domini nostri iesu xpi eruat nos a dolore tristi, et ducat nos ad gaudia paradisi Amen.

Memoria de beata Maria.

O Beata maria et sācta virgo que de spiritu sācto concepisti filiū dei altissimi, trinam regentem machinam, nostri ob tuam charitatem memorare, que cū deo gloriaris, ora p nobis ad deum, t auertas indignationem suā a nobis.

saine passion we may entre the gate of paradyse whiche lyuest and reygnest god with god the father in the vnyte of the holy ghost/ worlde without ende. So be it.

¶ The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryng vs to the ioyes of paradyse. So be it.

¶ A memorye of our lady.

O Blessed Mary/ and holy vyrgyn whiche dydest conceyue of the holy ghost. The gouernoure of the tryple engyn. The some of god of myghtes moost. Remember vs of charyte. which of god hast cōtemplacīō To pray for vs to the deite To tourne from vs his indygnacyon.

Syxte houre.

℣. The verycle.

℣ Holy mother of God make thy petycyon.

℟. The answere.

℟ That we may obteyne Chrystes promyses.

℣. The prayer.

O our fragylyte mercyfull God / Graunt thy helpe that we which of the holy mother of God and vyrgyn Mary do make remembraunce by the helpe of her intercessyon we maye ryse from our iniquites thorowe Chryst our lorde. So be it.

℣ The glorious passyon of the vyrgyns sonne.

Bryngе vs to the blysse of the heuenly kyngdom.

℣. Versus.

Ora pro nobis scta dei genitrix.

℟. Responsum.

℟ Ut digni efficiamur promissionub⁹ Christi.

℣. Oratio.

Concede misericors de⁹ fragilitati nostre p̃sidiũ, vt qui sctẽ dei genitricis et virginis marie memoriã agim⁹, intercessionis eius auxilio, a nostris iniquitatibus resurgamus. Per xp̃m dñm nostrum. Amen.

Passio filii virginis gloriosa.

Perducat nos ad celestia regna.



Deus in adiutoriū meū intende.

Dñe ad adiuuandū me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semp & in secula seculorū. Amē. Alleluya.

O God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father/ & to the sonne/ and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/ & euer shalbe So be it. Prayse ye the lorde.

The hymne.

Hymnus.

Dine holy ghost / o creatour eternall.
In out mynd to make visitacõ
And fulfyll thou with grace supernall.
Our hartes that be of thy creacyon.
Remeinber Lorde/authour of saluacyon.
That somtyme of a virgi pure.
Without helpe of mannes operacyon.
Thou tokest vpõ the our frayle nature.
And as thou of thy clemencye
and mere merry specyall.
Above her desertes hast chosen
among all other.
And toke her to suche fauour & grace supernall.
That thou Woldest be her son/
and she to be thy mother.
So we beseche the chryst moste
tender.

Ent creator spiritus
Mentes tuorum visita.
Imple superna gratia,
Que tu creasti pectora.
Memento salutis auctor,
Quod nostri quondam corporis,
Ex illibata virgine
Nascendo formam sumpseris.
Et nullis eius meritis,
Sed sola tua clementia.
Hanc donasti gratiam.
Ut mater tua fieret
Sic Christe clementissime

Concede tuis famu lis
Septus memoriã
Habere tui sanguinis.

Maria plena gra,
Dei mater alma
Cuũ precare filiũ
Hoc faueat post exi lium.

Gloria tibi dñe

Qui nat⁹ es de virgine
Cum patre et sãcto spiritu.
In sempiterna secula. Amen.

Antiphona.
Dñs prope est. ꝛc.
¶ Psalmus. lxvi.

Deꝰ misereat nostri ⁊ benedicat nobis, illuminet vultũ suũ sup nos ⁊ misereat nr̃i. Ut cognoscam⁹ in terra viã tuã in oĩbus gentibus salutare tuum.

Graunte that thy seruauntes/ with a deuoute moode.
May oftymes swetely remẽber The effusyon of thy pretyous bloode.

O virgyn mary most gracious
O mother of God incõperable.
To thy sonne pray for vs
That he after death be fauourable.

Glory be to the lorde of myghtes moost.
That of a vyrgyn was bore.
Glory to the father and to the holy ghost.
To thẽ be prayse for euer more.
So be it. ¶The antheme.
¶ The lorde is nye vnto. ꝛc.
¶The. lxvi. psalme.

God be mercyful vnto vs blesse vs and shewe the lyght of his countenaunce vpõ vs and haue mercye vpon vs.
That we may knowe thy way vpõ the earth thy sauyng helth

among all heathen.

Let the people prayse the (O god) yet let al people prayse the

O let the people reioyce and be glad/ that thou iudgest the folke ryghteously / and gouernest the nacyons aboue earth.

Let the people prayse the (O lorde) let all people prayse the/ the earth hath brought forthe her fruyte.

God (euē our awne god) gyue vs his blessyng/ god blesse vs/ & let all the endes of the worlde feare hym.

Glory be to the father / and to the sonne/ and to the holy ghost

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

In the. Cxviii. psalme.

My soule cleueth to the dust/ o quycken thou me accordyng to thy worde.

I knowleged my wayes/ and

Confiteantur tibi populi deus, confiteant tibi ppli oēs.

Letentur & exultēt gentes, qm iudicas populos in equitate & gentes in terra dirigis.

Confiteant tibi populi deus, cōfiteantur tibi populi oēs terra dedit fructū suū.

Benedicat nos deus deus noster bēdicat nos deus: & metuāt eū oēs fines terre.

Gloria patri et filio & spiritui sancto

Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

Psalmo. C. xviii.

Adhesit pauimēto anima mea, biuifica me secundū verbū tuū.

Vias meas enūcia

ui & exaudisti me, doce me iustificationes tuas.

Uiam iustificationum tuarū instrue me, et exercebor in mirabilibus tuis.

Dormitauit anima mea pre tedio, confirma me in verbis tuis.

Uiam iniquitatis amoue a me, & de lege tua miserere mei

Uiam veritatis elegi, iudicia tua nō sū oblitus.

Adhesi testimoniis tuis dñe, noli me cōfundere.

Uiam mandatorū tuorum cucurri, cū dilatasti cor meum.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semp & in secula seculorū. Amē.

thou herdest me / O teache me then thy statutes.

Make me to vnderstande / the way of thy cōmaundementes / and so shall I talke of thy wonderous workes.

My soule slombreth for verye werynesse / O set me vp accordyng to thy worde.

Take fro me the way of iniquite and graunte me mercy accordynge to thy lawe.

I haue chosē the way of truth thy Judgementes haue I not forgotten.

I stacke vnto thy testimonyes o lorde confounde me not.

I haue ronne the waye of thy cōmaundementes when thou hast comforted my harte.

Glory be to the father / and to the sonne. & to the holy ghost.

As it was in the begynnyng / & as it is nowe / & euer shall be. So be it.

¶ The .C.xliij. psalme.

I wyll magnyfye the (o ym Lorde and kyng) I wyll prayse thy name for euer & euer Euery day wyll I gyue thankes vnto the / and prayse thy name for euer and euer.

Great is the Lorde and merueylous worthy to be prayled / there is no ende of his greatnesse.

One generacyon shall prayse thy workes vnto an other / and they shall declare thy power.

They shall be talkyng of thy worshyp / thy glory & shal shewe forth thy wonderous workes.

So that men shall speake of the myght of thy merueylous actes and tell of thy greatnesse The memoryall of thy abundaunt kyndenesse / shalbe shewed and men shall synge of thy ryghteousnesse.

The Lorde is pacyent and

Psalmus. Cxliiij.

Exaltabo te deus meus rex, & bñdicã noi tuo in seculũ & in sclm scli. Per singulos dies bñdicã tibi, & laudabo nomen tuũ in seculũ & in seculũ scli. Magn⁹ dñs & laudabilis nimis, et magnitudinis eius non est finis. Generatio & generatio laudabit opa tua, et potentiã tuã pronunciabunt. Magnificentiã glorie sanctitatis tue loquentur, et mirabilia tua narrabunt Et virtutẽ terribilium tuorum dicent & magnitudinẽ tuã narrabunt. Memoriam abundãtie suauitatis tue eructabunt, & iustitia tua exultabunt.

Miserator & miseri

cors dñs, patiens ⁊ multũ miserors.
Suauis est dominus vniuersis, ⁊ miserationes eius super oia opera eius.
Confiteantur tibi dñe oia opera tua, ⁊ sancti tui benedicãt tibi.

Gloriã regni tui dicent, ⁊ potentiã tuã loquentur.
Vt notã faciant filiis hoim potentiã tuam, ⁊ gloriã magnificentie regni tui.
Regnũ tuũ regnũ oim seculorũ, ⁊ dñatio tua in oi generatione ⁊ generationẽ
Fidelis dñs in oib⁹ verbis suis, ⁊ sãct⁹ in oib⁹ opib⁹ suis
Allevat dñs oẽs q̃ corruũt, ⁊ erigit oẽs elisos,
Oculi oim in te sperant dñe, ⁊ tu das escã illorũ in tempore opportuno.
Aperis tu manũ tuã

mercyfull/ longe sufferyng and of great goodnes.
The lorde is louyng to euery man/and his mercy is ouer all his workes.
All thy workes prayse the (o Lorde) and thy sayntes gyue thanke vnto the.
They shewe the glorye of thy kyngdom ⁊ talke of thy power
That thy power thy glorye ⁊ myghtynesse of thy kyngdome myght be knowen vnto men.
Thy kyngdome is an euerlastyng kyngdom ⁊ thy dominiõ endureth thorowe out all ages
The lorde is faythful in al his promyses/ ⁊ holy in al his workes
The lorde vpholdeth all such as shulde fall/and lyfteth vp al them that be downe.
The eyes of all wayte vpon the and thou gyuest them their meate in due season.
Thou openest thy hande and

hyllest all thynges lyuyng with plente ousnesse.

The lorde is ryghteous in all his wayes and holy in all his workes.

The lorde is nye vnto all thē that call vpō hym/ yea all such that call vpon hym faythfully. He wyl fulfyl the desyre of thē y' feare hym/ he wyll here theyr crye and wyll helpe them. The Lorde preserueth all thē that loue hym/ and wyll scatter abrode all the vngodly. My mouthe shall speake the prayse of the lorde/ let all flesshe gyue thākes vnto his holy name for euer and euer.

Glory be to the father/ & to the sonne/ and to the holy ghost. As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it. The antheme.

The lorde is nye vnto al thē that cal vpon hym/ yea all such

& imples omne animal benedictione.

Iustus dñs in oībus vis suis, & sanctus in oībus operibus suis.

Prope est dñs oībus inuocantibus eum, oībus inuocantibus eum in veritate.

Voluntatē timētiū se faciet, & deprecationē eorū exaudiet & saluos faciet eos.

Custodit dñs oēs diligentes se, & oēs peccatores dispdet.

Laudationē dñi loquetur os meū, & benedicat oīs caro nomini sancto eius, in seculum & in seculū seculi.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nūc et semp & in scla sclorū. Amē.

Antiphona.

Prope est dñs oibus inuocātibus eū, oibus

nuocantibus eū in ueritate ideo in ueritate inuocabo te domine.

that call vpon hym faythfully/ wherfore to y' (o lorde) faythfully wyll I praye.

℣ Uersus.

Dñe exaudi orationem meam.

℟ Responsum.

Et clamor meus ad te veniat.

℣ The versycle.

℟ O lorde here my prayer.

℟ The answere.

℟ And let my crye come to the.

℣ Oratio.

ORatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationẽ cognouim⁹ per passionem ei⁹ & mortem ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum christũ qui cum patre & spiritu sctõ viuit et regnat vn⁹ deus. Per oia scła sęculorũ. Amẽ.

℣ The prayer.

LOrde whiche by the Annunciacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Christ/ powre thy grace in to our hartes that we trustynge in hym/ throughe his passyon & death may be brought to the glory of the last resurrectiõ. By y' same ourlord Jesus christ whiche lyueth and reygneth/ one God / with the father and the holy ghost worlde without ende. So be it.

Nynth houre.



¶ A memonye of the passyon of Chryst.

¶ Memoria de passione Christi.

OUr mercyfull lorde Jesus
goddes sonne.
Callynge vnto his father al-
myghtye.
Yelded vp his soule / and full
vpon noone.

DOra nona dominus Jesus
exspirauit.
Hely clamans patri

spiritū cōmendauit

The spyryte departed frō that blessed body.

terra tunc cōtremuit et sol obscurauit.

The sonne wared darke / the earth quoke wondersly.
Great merueylous thynges to beholde and here.

Latus eius lancea miles perfozauit.

And yet a knyght perced his harte with a spere.

℣. Versus.

Adozamus te xpe & benedicimus tibi.

The versycle.

We wozshyp the Chryst with prayse and benediction

℟. Responsum.

Quia per sanctā passionē tuam redemisti mundum.

The answere.

For thou redemest the wozld by thy holy passyon.

℣. Oratio.

The prayer.

Aurilientur nobis dñe misericozdissime Jesu xpe oēs passiōes & afflictiones defendant nos ab oi tribulatiōe & angustia ab oi dolore & tristicia, ab oib⁹ periculis & miseria, ab oi pctō & cozdis imunditia, ab oi scādalo & infamia, a mozbis malis aie & cozpozis, et

All thy passyons & thy afflictions most merryfull lorde Jesu Chryst helpe vs and defende vs from all trouble / and anguysshe / from all sorowe & heuynes / frō al perylles & wretchednesse / from all synne and harte vnclennesse / from all sclaunder and infamye / from euyl dyseases of soule and body

from sodeyne death / from all persecucyon of our enemyes bysyble and unsyble / for we wel knowe that by thy passyon we shal be saued. Therfore with a confydence of the large and unmesurable pytie we beseche the moost mercyful sauyour for thy moost benygne and holyest passyons that thou wylte protecte vs by thy gracyous helpe / and kepe vs from all euyl / and gyue vs grace that as we thus do remember thy passyon and death in the whiche thou dydest flee our synne i thy body / so we may also mortyfie our synnes in our bodyes and on our backes take thy crosse & folowe the whiche lyuest & reygnest worlde without ende. So be it.

¶ The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryngе vs to the ioyes of para-

a morte subitanea & impuisa, ab oi pſecutiõe iimicorũ visibiliũ ⁊ iuisibiliũ, scim⁹ eni & p passionẽ tuã salui erim⁹. ideo dẽ misa tua pietate cõfisi te depcamur pulsume saluator p benignissimas sctissimas⁊ passiões tuas vt benigno nos pſiegas auxilio, ab oiqi malo nos pſerues & nobis eã cõcedas gſas⁊ sicut nos passionẽ tuã & morte recolimus in qua nãm petñi tuo corpe destruxisti ita & nos innãis corpoub⁹ nãa petã mortificare possim⁹ actuã tollere crucẽ ad sequẽdũ te, qui viuis & regnas, per oia scla sclorum. Amẽ.

O gloriosa passio domini nostri iesu xpi eruat nos a dolore tristi, & pducat nos ad gaudia paradisi Amen.

Oratoria de beata Maria.

O Mat dei gratiosissima, cui Johãnem ꝑps commendauit dicens, mulier ecce filius tuus vt tuos lineret dolores, deinde Johanni dixit, ecce mater, tua ita ei creditum est ꝓpe cetesis vt te consolaretur. simili nos pietate confoꝛta in hac valle miseꝛie cuiꝰq; oꝛa ꝓ nobis filiũ Jesum vt ad eternam gloꝛiam nos perducat.

Versus.

℣ Oꝛa ꝓ nobis sancta dei genitrix.

Responsum.

℟ Ut digni efficiamur ꝓmissionib⁹ Chꝛisti.

byde. So be it.

¶ A memoꝛye of our lady.

O Mother of God mooste gracyous.

To whom Chꝛiste Johñ dyd commende.

Sayenge mulier ecce filiꝰ tuus

Thy soꝛowes that he wolde amende.

Then shoꝛtly after he sayde

To Johñ beholde thy mother.

Thꝛ in hym ye truste was layde

To comfoꝛte the above all other.

with lyke pytye comfoꝛte vs

In this vale of myserye

And ꝓay to thy sonne Jesus.

To bꝛyng vs to eternal gloꝛye.

¶ The verycle.

℣ Holy mother of God make thy petycyon.

¶ The answere.

℟ That we may obteyne chꝛistes ꝓmyses.

Nynth houre.

¶ The prayer.

O Lorde Jesu Christ which beyng among men were founde as man hauyng the experyence of al our miseries / only that thou lackest synne / for that ereedyng charytye which so farre ouercommed the / take pytye on vs / and graunt vs by the intercessyon of thy glorious mother (whō so interely thou dydest loue) to be voyde of all the myserye of synne & all other worldely aduersytyes with the patyentlye to suffre / Whiche lyuest and reygnest God worlde without ende. So be it.

¶ The glorious passyon of a byrgyns sonne.

Bryng vs to the blysse of the heuenly kyngdom.

¶ Oratio.

Domine Jesu Christe q̄ inter homines inuē tus es vt homo oīm nostrarū miserarū experti⁹, peccati tamen inexpertus, ob illam immensā caritatē que te superauit, miserere nostri, nobisq; largiri digneris, p̄ intercessionē tue gloriose matris quā sic intime dilexisti nos ab oi peccati miseria vacuos esse, & oēs iniquitates tuas patienter tollerare. qui viuis & regnas de⁹ p oia sēcula sēculorum. Amen.

Passio filii virginis gloriosa.
Perducat nos ad celestia regna.



¶ what is meante by the worde euensong.

¶ Lyke as the seruyce that we be dayly accustomed to saye in ye mornyng is called (Matins) Euen so is the seruyce vsed to be sayd or songe towarde euenyng called (Euensong)

O God bende thy selfe ito my helpe
O lorde haste the to helpe me.
Glory be to the father / & to the sonne/and to the holy ghost.
As it was in the begynnyng/ & as it is nowe/ & euer shall be.
So be it.

¶ The anthene.

¶ O howe moche ought.&c.

¶ The. cxi. psalme.

BLessed is the man that feareth the lorde and hath great delyte in his cõmaundementes.
His sede shall be myghty vpõ the earth/the generacion of the laythfull shall be blessed.
Ryches & plenteousnesse shalbe in his house/and his ryghteousnes endureth for euer.
Unto the godly there aryseth vp lyght in the darkenes/ he is

DEus in adiutoriũ meũ intende.
Dñe ad adiuuandum me festina.
Glozia patri & filio et spiritui sancto.

Sicut erat in pzincipio et nunc et semper, & in secula seculozum. Amen.

¶ Antiphona.
Quãtas debem⁹. &c

Psalmus. C. xi.

BEatus vir & timet dñm, in mandatis ei⁹ volet nimis.

Potens i terra erit semen eius, generatio rectozum benedicetur.
Glozia et diuitie in domo eius, & iustitia ei⁹ manet in seculum seculi.
Exoztum est in tenebzis lumen rectis

misericors & miserator et iustus.

Iocundus homo q̄ miseretur & cōmodat, disponit sermones suos in iudicio.

Quia in eternū nō cōmouebit, in memoria eterna erit iust⁹.

Ab auditiōe mala non timebit, paratum cor eius sperare in dño.

Confirmatū est cor eius nō cōmouebit, donec despiciat inimicos suos.

Dispsit dedit pauperibus, iusticia ei⁹ manet in sc̄m sc̄i, cornu eius exaltabitur in gloria.

Peccator videbit & irascetur, dentibus suis fremet & tabescet, desiderū peccatorum peribit.

Gloria patri & filio & spiritui sancto.

mercyfull louyng/ & righteous.

Well is he that is mercyfull and lendeth gladly/ & pondreth his wordes with discrecyon.

For he shall neuer be moued/ the ryghteous shall be had in an euerlastyng remembraūce.

He wyl not be afrayde for any euyll tydynges/ his harte standeth faste and beleueth in the lorde.

His harte is stablysshed/ he wyll not shrynke vntyll he se his desyre vpon his enemyes.

He hath delte abrode and gyuen to the poore/ his righteousnes remayneth for euer/ his horne shalbe exalted with honour.

The vngodly shall se it and it shal greue him/ he shal gnasshe with his tethe and consume away the desyre of the vngodly shall perysshe.

Glory be to the father/ and to the sonne/ & to the holy ghost.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

Sicut erat in principio & nunc & semp & in secula seculorũ. Amẽ.

The.cxii.psalm.

Psalmus.C.xii.

PRayse the Lorde (O ye seruauntes) o prayse the name of the lorde.

Blessed be the name of ye lorde from this tyme forthe and for euer more.

The lordes name is worthye to be praysed from the rysynge vp of the sonne vnto the goyng downe of the same.

The Lorde is hye aboue all heathen/and his glorye aboue the heuens.

Who is lyke vnto the Lorde our God that hathe his dwellynge so hye whiche humbleth hym selfe to beholde that is in heauen and earth.

Laudate pueri dñm, laudate nomen dñi.

Sit nomen dñi benedictũ, ex hoc nunc & vsq; in seculum.

A solis ortu vsq; ad occasum, laudabile nomen domini.

Excelsus super omnes gentes domin⁹ & super celos gloria eius.

Quis sicut domin⁹ deus noster, qui in altis habitat humilia respicit in celo & in terra.

Suscitans a terra inopē, & de stercore erigens pauperem

Ut collocet eum cū principibus, cū principibus populi sui.

Qui habitare facit sterilē in domo, matrē filiorum letantē.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc & semper & in secula seculorum. Amen.

Psalmus. C. xiiii.

In exitu israel de egypto, domus Jacob de populo barbaro.

Facta est iudea sanctificatio eius, israell potestas eius.

Mare vidit & fugit iordanis conuersus est retrorsum.

Montes exultauerūt vt arietes, & col-

Whiche takest vp the symple out of the dust / and lyftest the poore out of the myre.

That he may set hym among the princes / euen amonge the princes of the people.

Whiche maketh the baren woman to kepe house / and to be a ioyfull mother of chyldren.

Glory be to the father / & to the sonne / and to the holy ghost.

As it was in the begynnyng / and as it is nowe / & euer shalbe So be it.

C. The. C. xiij. psalme.

Whā Israel came forth of Egipte & the house of Jacob frō among the straūge people.

Iuda was made his sāctuary Israell his domynyon.

The see sawe that & fled / Jordan tourned backe.

The mountaynes skypped lyke rammes & the lytell hylles

lyke yong shepe.

What ayled the (O thou see) that thou fleddest / & thou Jordan tournedest backe.

Ye mountaynes that ye skypped lyke rammes / and ye lytell hylles lyke yong shepe.

The erth trembled at the presence of the lord / at the presence of god of Jacob.

Which tourned the harde rockes in to a standynge water / & y' flynt stone in to springynge welles.

Not vnto vs (o lorde) not vnto vs / but vnto thy name gyue the prayse / for thy louyng mercye and faythfulnesse.

Wherfore shall the heathen say / where is nowe theyr god.

As for our god / he is in heuen he dothe what so euer it pleaseth hym.

Theyr ymages are but syluer & golde euē the worke of mēnes

les sicut agni ouiū.

Quid est tibi mare quod fugisti, et tu iordanis quia conuersus es retrorsū.

Montes exultastis sicut arietes, & colles sicut agni ouiū.

A facie dñi mota est terra, a facie dei Jacob.

Qui conuertit petrā in stagna aquarū, & rupem in fontes aquarum.

Non nobis dñe nō nobis, sed nomini tuo da gloriam, sup misericordia tua et veritate tua.

Ne quando dicant gentes vbi est deus eorum.

Deus autē noster in celo, omnia quecunqz volunt fecit.

Simulacra gentiū argentū & aurū, opera manuū hominū.

Os habent et non loquentur, oculos habēt ⁊ nō videbūt

They haue mouthes ⁊ speke not/eyes haue they but they se not.

Aures habēt et nō audient, nares habent et nō odorabūt

They haue eares ⁊ heare not noses haue they but they smell not.

Manus habēt ⁊ nō palpabūt, pedes habent et nō ambulabūt nō clamabūt in gutture suo.

They haue handes and handel not/fete haue they but they can not go/nether cā they speke in theyr throte.

Similes illis fiāt qui faciūt ea, et omnes q̄ cōfidūt in eis

They that made thē let them be lyke vnto thē: ⁊ lyke al such that put theyr trust in them:

Domus israell speravit in dño, adiutor eor̄ et protector eorum est.

But let the house of Israel put theyr trust in the Lord/for he is theyr socoure and defence.

Domus aaron speravit in domino, adiutor eorum ⁊ protector eorum est

Let the house of Aaron put theyr trust in the Lorde/ for he is theyr socoure and defence.

Qui timent dñm speravuerunt in dño adiutor eorū et protector eorum est.

They that feare the Lorde: let them put theyr truste in the Lorde for he is theyr socoure ⁊ defence.

The Lorde is myndefull of vs/and bleſſeth vs/ he bleſſeth the houſe of Iſrael / he bleſſed the houſe of Aaron.

Yee he bleſſeth all them that feare the Lorde/both ſmal and great.

The Lord encreaſe you more you and your chyldren.

For ye are the bleſſed of the Lord which made heuē & erth.

All the whole heuens are the Lordes / but the earth hath he geuen to the chyldren of men.

The deed prayſe not the (O Lorde)nether all them that go downe in to ſylence.

But we that are a lyue wyll prayſe the Lord/frō thys tyme forth for euermore.

Glory be to the father / and to the ſonne/& to the holy gh̄oſt.

As it was in the begynnyng/ & as it is nowe/ & euer ſhall be. So be it.

Dominus memor fuit noſtri, et benedixit nobis benedixit domui iſrael, benedixit domui Aaron.

Benedixit omnib⁹ qui timent dominū puſillis cū maioribꝰ

Adiiciat dominus ſuper vos, ſup vos & ſup filios veſtros

Benedicti vos a dño qui fecit celū & trā.

Celū celi domino, terram autem dedit filiis hominum.

Nō mortui laudabūt te domine, neq; omnes qui deſcenduut in infernum.

Sed nos qui viuimus benedicimus dño, et ex hoc nunc et vſq; in ſeculum.

Gloria patri & filio et ſpiritui ſancto.

Sicut erat in principio et nunc et ſemper, et in ſecula ſeculorum, Amen.

Psalmus. Cxxxiiii.

LAudate nomen domini, laudate seruui domini.

Qui statis i domo dñi, in atriis dom⁹ dei nostri.

LAudate dñm qz bonus dñs, psallite nomini eius quoniam suaue.

Quoniã iacob elegit sibi dñs, Israel in possessionem sibi.

Quia ego cognoui qz magnus est dñs, & de⁹ noster pze oibus diis.

Oia quecunqz voluit dñs fecit, in celo & in terra, in mari & in oib⁹ abyssis.

EDucẽs nubes ab extremo terre, fulgura in pluuiã fecit

Qui pducit vẽtos

The.C.xxxiii.psalme.

OPrayse the name of the Lorde prayse it (o ye seruauntes of the lorde.)

Ye that stande in the house of the Lorde in the courtes of the house of our god.

O prayse the lorde/for the lorde is gracious/o syng prayses vnto his name for it is louely.

For why the Lorde hath chosen Jacob vnto hym selfe / and Israel for his awne possessyon.

For I knowe that the Lorde is great/and that our Lorde is aboue all goddes.

What so euer the lorde pleaseth / so dothe he in heauen and in earth/in the see/& in all depe places.

He bryngeth forth the cloudes from the endes of the worlde/ he tourneth the lyghtenynges vnto rayne.

Bryngyng the wyndes out of

theyr treasures / Whiche smote the hyrst borne of Egypte bothe of man/and beast.

He hath sent tokens and wonders in to the myddest of the (o thou lande of Egypte) vpon Pharao and al his seruauntes

Whiche smote dyuers nacyons and slewe myghty kynges

Seon the kynge of Amorytes/ Og the kyng of Basan/ & al the kyngdomes of Canaã.

And gaue their lande for an herytage / for an heritage vnto Israel his people.

Thy name (o lorde) endureth for euer so dothe thy memoryal (o Lorde) from one generacyon to an other.

For the lorde wyl auenge his people and be gracyous to his seruauntes.

As for the ymages of the heathen/ they are but syluer & golde the worke of mennes handes.

de thesauris suis, q̃ percussit primogenita Egypti ab homine vsq; ad pecus.

Emisit signa & prodigia in̄ medio tui egypte, in pharaonem & in omnes seruos eius.

Qui percussit gentes multas, & occidit reges fortes,

Seon regẽ Amorreorũ, & Og regem Basan, & oia regna Canaan.

Et dedit terrã eorũ hereditatẽ, hereditatẽ israel populo suo

Domine nomen tuũ in̄ eternũ, dñe memoriale tuũ in̄ generatione & generationẽ

Quia iudicabit dominus populũ suũ, & in seruis suis deprecabitur.

Simulacra gentiũ argentũ & aurũ, opera manuũ hominũ.

Os habent et non loquẽtur, oculos habẽt et non videbũt.

They haue mouthes & speke not/eyes haue they but they se not.

Aures habẽt et nõ audient, neq; enim est spũs i oze ipsoꝝ.

They haue eares & yet they here not / neyther is there any breth in theyr mouthes.

Similes illis fiãt qui faciũt ea, et oẽs qui confidũt in eis.

They that make them let them be lyke vnto thẽ/and all they that put theyr truste in them.

Domus Israel benedicite dominum, benedicite dominum, domus aaron benedicite dominum.

Prayse the Lorde/ ye house of Israel/prayse the lord ye house of Aaron.

Domus leui benedicite dominũ, qui timetis dominũ benedicite dominum.

Prayse the Lorde ye house of Leui / ye that feare the Lorde prayse the Lorde.

Benedictus dominus ex syon, qui habitat in Jerusalem.

Praysed be the Lorde of Syon whyche dwellyth at Jerusalem.

Gloria patri & filio et spiritui sancto.

Glorye be to the father / and to the sonne / and to the holy ghost.

Sicut erat in principio, et nunc et semper, et in secula seculoꝝ. Amen.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

The. cxvij. plalme.

O Geue ye thākes vnto the Lorde for he is gracyous for his mercy endureth for euer
O geue ye thākes vnto ye god of all goddes/for his mercy endureth for euer.
O thāke ye the Lord of all lordes/for his mercy endureth for euer.
W hiche onely doth great Wonders/for his mercye endureth for euer.
W hiche by his wyldōe made the heuens/for his mercy endureth for euer.
W hych layde out the earth aboue the Waters/for hys mercy endureth for euer.
W hych hath made the great lyghtes for hys mercye endureth for euer.
T he sonne to rule the day for his mercy endureth for euer.
T he mone and the starres to

Psalmus. cxxxv.

C Onfitemini domino, qm̄ bonus, qm̄ ineternum mia eius.
C onfitemini deo deorū, qm̄ ineternū miſericordia eius.
C onfitemini domino dominorum, qm̄ ineternū mia eius.
Q ui facit mirabilia magna solꝰ, qm̄ ineternum mia eiꝰ.
Q ui fecit celos in intellectu, qm̄ ineternum mia eius.
Q ui firmauit terrā ſuper aquas, qm̄ ineternum mia eiꝰ.
Q ui fecit luminaria magna, qm̄ ineternum mia eius.
S olem in poteſtatem diei, qm̄ ineternū miſericordia eiꝰ.
L unam et ſtellas

in potestatē noctis, quoniā ineternum misericordia eius.
Qui percussit egiptū cum primogenitis eorū, qm̄ ineternum misericordia eius.
Qui eduxit Israell de medio eor, quoniam ineternum misericordia eius.
In manu potenti et brachio excelso, qm̄ ieternū mia ei9.
Qui diuisit mare rubrū in diuisiones qm̄ ineternum misericordia eius.
Et eduxit israell p mediū eius, qm̄ ineternum mia eius.
Et excussit pharaonem et virtutem ei9 in mari rubro, quoniā ineternum mia eius.
Qui traduxit populū suū p desertū, quoniā ineternum mia eius.
Qui percussit reges

gouerne the nyght/ for his mercye endureth for euer.
Which smote Egypte with theyr fyrst borne/ for his mercye endureth for euer.
And brought out Israel from among them/ for his mercye endureth for euer.
With a myghtye hande and a stretched out arme for his mercye endureth for euer.
Which deuyded the reed see in two partes / for his mercye endureth for euer.
And made Israell to go thorowe the myddes of it / for his mercye endureth for euer.
But as for Pharao and his hoost / he ouerthrewe them in in the reed see/ for his mercy endureth for euer.
Which led his people thorowe the wylderneſſe / for his mercye endureth for euer.
Which smote great kynges/

for hys mercy endureth for euer
Yee and slew myghty kynges
for his mercy endureth for euer.
Sihon kynge of the Amorites/ for hys mercy endureth for euer.
And Og the kynge of Basan for hys mercy endureth for euer
And gaue awaye theyr lande for an heritage / for hys mercye endureth for euer.
Euē for an heritage vnto Israel hys seruaunte/for hys mercy endureth for euer.
Whych remēbred vs whē we were in trouble for hys mercy endureth for euer.
And hath redemed vs frō our enemyes / for hys mercy endureth for euer.
Whych geueth foode vnto al flesthe/ for hys mercye endureth for euer.
O geue ye thākes vnto ye God of heauen/ for hys mercy endu-

magnos, qm̄ in eternum mia eius.
Et occidit reges fortes, quoniam in eternum mia eius.
Syhō regē a morte eorum quoniam in eternum mia eius.
Et og regem basā, quoniam in eternū misericordia eius.
Et dedit terram eorum hereditatem, quoniam in eternū misericordia eius.
Hereditatem Israel seruo suo, quoniam in eternū mia ei9.
Quia in humilitate nr̄a memor fuit nr̄i, qm̄ in eternum misericordia eius.
Et redemit nos ab inimicis nostris, qm̄ in eternū mia ei9.
Qui dat escā oi carni, qm̄ in eternum misericordia eius.
Cōfitemini deo celi, quoniam in eter-

nũ miſericordia ei⁹.
Confitemini domi
no dominorum, qm̃
in eternum miſeri-
cordia eius.
Gloria patri & filio
et ſpiritui ſancto.
Sicut erat in prin
cipio, et nunc et ſem
per et in ſecula ſecu
lorũ. Amen.

reth for euer.
O thanke the Lorde of al Lor
des/for hys mercy endureth for
euer.
Glory be to the father / to the
ſonne/and to the holy ghoſt.
As it was in the begynnynge
as it is now and euer ſhalbe.
So be it.

Antiphona.

Quantas de-
bem⁹ deo re-
ferre gratias, qui
filio ſuo non pepcit
ſed pro nobis omni
bus tradidit eum,
ac ille ex intacta vir
gine nat⁹ homo fac
tus eſt eripiens nos
a vana nr̃a cõuerſa
tione q̃ ex patrũ tra
diti onib⁹ accepim⁹
non corruptibili ar
gẽto aut auro, ſed p̃
cioſo ſanguine ſuo
tãq̃ agni immacu-
lati, ei ergo laus ſit
phennis cuius mia
manet in eternum.

Antheme.

O how much ought we to
geue thankes to God /
whych hath not ſpared his ow
ne ſõne/but gaue hym for vs al
and he borne of an immaculate
virgine was made man & rede-
med vs frõ our vayne cõuerſa-
cion which we receyued by the
tradicions of the fathers not
with corruptible ſyluer & golde
but with the precious bloude of
Chriſt as of a lãbe vndefyled &
wythout ſpot/to hym therfore
be continual prayſe/whoſe mer
cy endureth for euer.

¶ The Chapter.

The Angell of the Lorde appeared vnto Joseph in a dreame/sayeng: Joseph the sõne of Dauid feare not to take vnto the Marye thy wyfe/ for that which is cõceiued in hir is of the holy ghost/she shal bring forth a sonne/ and thou shalte cal hys name Jesus/ for he shal saue hys people from theyr synnes. Thankes be to God.

¶ Capitulum.

¶ Math. i.

Angelus domini apparuit in somnis ei, dicẽs Joseph fili Dauid. Noli timere accipere Mariam cõiugẽ tuam, quod enim in ea natũ est, de spũ sãcto est, pariet autem filium, et vocabis nomen eius Jesum, ipse enim saluũ faciet populũ suum a peccatis eorũ.

Deo gratias.

¶ The hymne.

Let vs prayse the Lorde omnipotent
Which on hys people is so tender
Magnifye hym with harte diligent
For due thãkes we can not render.
From the heauens he descended

¶ Hymnus.

Laudetur deus oipotẽs
Qui clemens est in populum
Laudem⁹ illum animo
Nec dignas referre possimus.
Descẽdit de celestibus

Caste in virginis v terum.
Fuso vt cruore ani me
Nostre sanaret vul nera.

In to ye wōbe of a virgin pure
he shed hys bloude our fautes to amende.
And of our sycke soules dyd the cure.

Mater ora filium

To thy childe o mother make thy petition.

Nature memor fra gilis

Our infirmitie hauyng in remē braunce.

Naturam vt ille re paret
Illa interueniat p̄ cibus.

That he by grace may amende our condicion.
And thou by prayer to make intretaunce.

Nunc Christe solu ēs pretium
Peccati et reatuum
Non pereamus fa muli
Quos sāguine mer catus es.

Now Christ whych hast payd the pryce.
Of our synne and preuaricaciō.
Se vs not dāpned in ony wyse whych thou hast bought by thy passion.

Maria plena gra tia
Dei mater alma

O virgine Mary moost gracious
O mother of Christ incompara ble.

Tuum precare filium
Hoc faueat post ex=

To thy swete sōne pray for vs
That he in deathes houre be

sauoyable.

Glory be to the sonne of myghtest moost.

That of a virgine chast was boye.

Glory to the father / and to the holy ghost.

To them be prayenge for euermore. So be it.

¶ The versicle.

Grace in thy vysage encreaseth euermore.

¶ The answere.

Thou hast ben blessed of God therfore.

¶ The antheme.

O Lorde moost. ꝛc.

¶ The songe of blessed Mary.

MY soule magnifyeth the Lorde.

And my spyrete hath reioysed in God my sauioure.

For he hath loked on the low degre of hys hande mayden / be

tilium

Gloria tibi domine

Qui natus es de virgine

Cum patre et sancto spiritu

In sempiterna secula. Amen.

¶ Versus.

¶ Diffusa est gratia in labus tuis.

¶ Responsum.

℣ Propterea benedixit te deus in eternum.

¶ Antiphona.

¶ O misericordissime, ꝛc.

¶ Canticum beate Marie.

MAgnificat anima mea dominum.

Et exultauit spūs meus, in deo salutari meo,

Quia respexit humilitatē ancille sue.

ecce enim ex hoc beatam me dicēt oēs generationes.

Quia fecit mihi magna qui potens est, & sāctū nomē ei⁹

Et misericordia eius a progenie in progenies, timentibus eum.

Fecit potentiā in brachio suo, dispersit superbos mente cordis sui.

Deposuit potētes de sede, et exaltauit humiles.

Esurientes implenit bonis, & diuites dimisit inanes,

Suscepit Israell puerum suum, recordatus misericordie sue.

Sicut locutus est ad patres nostros, Abraham et semini eius in secula.

Gloria patri & filio

holde now frō hens forth shall all generacions call me blessed.

For he that is myghtye hath done to me great thynges and blessed is hys name.

And his mercy is alwaies on them that feare hym throughout all generacions.

He hath shewed strēgth wyth hys arme he hath scatered thē that are proude in the ymagenacion of theyr hartes.

He that put downe the myghtye from theyr seates: & hath exalted thē of lowe degre.

He hath fylled the hōgry with good thynges: & hath sēt away the ryche emptye.

He hath remēbred mercy: and hath holpen hys seruaunte Israel.

Euen as he promysed to oure fathers Abraham / and to hys sede for euer.

Glorye be to the father / to the

sonne and to the holy ghost. As it was in the begynnynge as it is now/and euer shalbe be So be it.

et spiritui sancto. Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

¶ The Antheme.

O Lorde moost mercyfull God whyche of thy mere mercy hast chosē the blessed virgin Mary to be ye mother of thy sōne Jesus Christ/ whom thou so enkindlest with thy loue & replenishedest hir with grace that not only hir mouth but also hir soule dyd magnify the o Lorde and sette forthe thy prayses. Graunt vs Lorde to haue a feruente loue towardes the that fayned deuocion set aslyde / we may also wyth our soules magnifye the / and geue continuall thankes for the redēpcion that we haue by Jesus Christe.

¶ Antiphona.

O Misericordissime dñe deꝰ qui beatam virginē mariam ex mera tua misericordia in filiū tui Jesu christi genitricem elegisti, quam etiam tua caritate sic accēdisti et tua gratia replesti, vt illiꝰ non solū os sed & aīa te(domine) magnificaret tuāq; gloriam enarraret, largire nobis dñe ardēt ē erga te habere amorē, vt religione ficta seclusa, nr̄e aīe magnificare te solā possūt, atq; tibi sēp gr̄as agere pro redēptione quā accepimus per Jesum Christum.

℣. Uersus.
Dñe exaudi oꝛationem meam.
℟ Responsum.
Et clamoꝛ meus ad te veniat.

℣ Oꝛatio.
ORatiam tuã quesumꝰ dñe mẽtibus nostris infunde, vt qui angelo nunciante chꝛisti filii tui incarnationẽ cognouimꝰ per passionem eiꝰ ⁊ moꝛtem/ad resurrectionis gloꝛiam perducamur. Per eundẽ dominum nostrum Jesum chꝛistũ qui cum patre ⁊ spiritu sctõ viuit et regnat vnꝰ deus. Per oia secla seculoꝛũ. Amẽ.

℣ Memoꝛia de sancto spiritu.
℣ Antiphona.
℣ Veni sãcte spũs repls tuoꝛũ coꝛda fidelũ, et tui amoꝛis

Euensonge.
℣ The Uersicle.
Loꝛde God heare my pꝛayer.
℟ The Answere.
And let my crye come to the.
℣ The pꝛayer.
LOꝛde whiche by the Annuncyacion of the angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Chꝛiste / powꝛe thy grace into oure hartes that we trustynge in hym/ thꝛoughe his passyon ⁊ death may be bꝛought to the gloꝛy of the last resurrectiõ. By yᵉ same ourloꝛd Jesus chꝛist whiche lyueth and reygneth/ one God / with the father and the holy ghost woꝛlde without ende. So be it.

℣ The memoꝛy of the holy ghost.
℣ Antheme.
℣ Come holy spirite of god inspyꝛe thou the hartes of them that beleue in the/and kindle in

Euenlonge.

them the fyre of thy holy loue.

¶ The verſycle.

¶ Sende forth thy ſpirite / and they ſhall be made newe.

¶ The anſwere.

¶ For ſo renueſt thou the ſoule of man.

¶ The prayer.

O God whych haſt inſtructed the hartes of the faithfull/by the inſpiracion of the holy ghoſt/graunt that we in the ſame ſpirite maye fauoure the truth / and euermore reioyce in hys holy cõſolacion. By Chriſt our Lorde. So be it.

¶ A memory of the moſt holy Trinite.

¶ The antheme.

¶ Delyuer vs/ſaue vs/ iuſtifye vs/o bleſſed trinite.

¶ The verſicle.

¶ Bleſſe we the father/and the ſonne/Wyth the holy ghoſt.

¶ The anſwere.

in eis ignẽ accende

¶ Verſus.

¶ Emitte ſpiritum tuum et creabũtur.

¶ Reſponſum.

¶ Et renouabis faciem terre.

¶ Oratio.

Deꝰ qui corda fidelium ſancti ſpiritꝰ illuſtratione docuiſti da nobis in eodem ſpiritu recta ſapere, et de eiꝰ ſemp ſctã conſolatione gaudere. Per Chriſtũ dominum noſtrũ. Amen.

¶ Memoria de ſãctiſſima trinitate.

¶ Antiphona.

Libera nos, ſalua nos, iuſtifica nos o beata trinitas.

¶ Verſus.

Benedicamus patrem et filium cum ſancto ſpiritu.

¶ Reſponſum.

Laudemus ⁊ superexaltem⁹ eũ in scla.

Oratio.

OMnipotens sempiterne de⁹ qui dedisti famulis tuis in confessione vere fidei eterne trinitatis gloriã agnoscere et in potentia maiestatis adorare vnitatẽ, quesumus, vt eiusdẽ fidei firmitate ab omnibus semper muniamur aduersis. Qui viuis ⁊ regnas de⁹ Per omnia secula seculorum. Amen.

¶ Memoria de beata Maria.

¶ Antiphona.

¶ O gloriosa mater dei, o virgo ppetua maria que dominum dominantium portasti et inter omnes vna angelorũ regẽ lactasti,

Prayse we hym and exalte we hym euermore.

¶ The prayer.

ALmighty ⁊ euerlastinge God whiche hast grauñted to vs thy seruaũtes/ thrugh confessyon of the true fayth/ for to acknowlege the glory of the eternal Trinite/ and to honour the/ one God in thy almyghtye maiestye/ we beseche the that throughe our stedfastnesse in the same fayth we may be alwaies defended from all aduersytye/ whiche lyuest and reygnest one God/ worlde without ende. So be it.

¶ A memorye of our Lady.

¶ The antheme.

¶ O glorious mother of god/ o perpetual vyrgyn mary Which dydest bere the lord of al lordes ⁊ alone of al other dydest gyue sucke vnto the kyng of angels/

we beseche the of thy pytye to haue vs in remembraunce/ & to make intercessyon for vs vnto Christ/that we beynge supported by his helpe may come vnto the kyngdome of heauen.

¶ The versycle

O holy mother of god perpetuall vyrgyn Mary.

¶ The answere.

Praye for vs vnto the Lorde Jesus Christ.

¶ The prayer.

GRaunt / we beseche the o Lorde god/that thy seruauntes may enioy contynuall helth of body & soule / & thrugh the gracyous intercessiō of blessed Mary ppetuall vrgyn/ yt we may be deliuered frō this psent heuynes/ and to haue the fruycion of the eternall gladnesse. By Christ our lorde. So be it.

¶ A memory of all sayntes.

¶ The antheme.

nr̄i ꝙsumus ꝓ tua clementia memorari, et apud christum ꝓ nobis intercedas vt eius auxilio sufulti ad regnum celorū valeamus peruenire.

¶ Versus.

Sācta dei genitrix vrgo sēper maria.

¶ Responsum.

Intercede pro nobis ad dominū Jesum Christum,

¶ Oratio.

COncede nos famulos tuos quesum⁹ dñe de us ppetua mētis et corporis salute gaudere, & gloriosa beate marie sēp vrginis intercessione a psēti liberari tristicia et eterna pfrui leticia. Per xpm dominum nostrum. Amen.

Memoria de omnibus sānctis.

¶ Antiphona.

℣ Omnes sancti et electi dei, nostri memoramini ãte deum, vt vestris precibꝰ adiuti nos vestre societati dignetur adiungere.

℣ Versus.
Letamini in domino et exultate iusti.

℟ Responsum.
Et gloriamini oēs recti corde.

℣ Oratio.
Omnipotens sanctorum tuorum quesumꝰ vbique intercessione placatus et veniam nobis delictorum nostrorū tribuere, et remedia sempiterna concede. Per Christum dñm nostrum. Amen.

Euensonge.

¶ All ye blessed sayntes / & electe seruauntes of God / haue vs in remembraūce before God that through the helpe of your prayers it may please hym vs to associate wyth you.

¶ The versicle.
¶ Reioyce in the lorde you that be iustifyed.

¶ The answere.
¶ And be you all glad that in harte be rectifyed.

¶ The prayer.
WE beseche the good Lorde that thou beynge pleased wyth the prayer of all thyne holy sayntes / wylt both graunte vs pardō of our defautes / and geue vs also perpetual remedy for them. By Christ our Lorde So be it.



¶ A memorye of the passion of Christe.

¶ Memoria de passione Christi.

The deade corps of christ that blessed man.
Frō the crosse was louled and taken awaye
At euensonge tyme / but alas where was then

De cruce deponitur hora vespertina.

Fortitudo latuit in mente diuina.

Talem mortem subiit vite medicina. Heu corona glorie iacuit supina.

℣ Versus.

Adorain⁹ te christe et benedicimus tibi

℟ Responsum.

Quia per sanctam passionē tuā redemisti mundum.

℣ Oratio.

DOmine de⁹ de deo, et lumen de lumine qui humanum genus ex precepto patris in patibulo crucis propria sāguine redimere dignat⁹ es, te suppliciter exora mus vt per virtutem passionis tāte non secundū pecca-

Hys crowne of glorye and hys great strength that daye
Full priuely wyth in the godhed it laye
Yet wolde he hys cruell death suffre thus
The true medicyne of lyfe to bryng to vs

℣ The versicle.

We worshyp the Christe wyth prayse and benediccion.

℟ The answere.

For thou redemest the worlde by thy holy passion.

℣ The prayer.

LOrde god frō god / and lyght from lyght which accordyng to the cōmaūdemēt of the father dyddest vouchsafe to redeme mākynde with thyn owne blode in the patible of the crosse / we mekely beseche the / by the vertue and power of so glorious a passion that thou wylt not do vnto vs accordyng

to our sinnes/but after thy mercye saue vs thy vnworthy seruauntes / thou also ryse vp to our helpe / & be to vs the toure of strength/& the inexpugnable bukler of ryghteousnes/againe the face of both corporal & spirituall enemye. And also mercyfully delyuer vs from all synne and payne of the same/ and frō all aduersite of body and soule mercyfully defende vs/ Whyche lyuest & reygnest one god World without ende. So be it.

The glorious passion of oure Lorde Jesus Christ/deliuer vs from sorowfull heuines/& brynge vs to the ioyes of paradyse. So be it.

ta nostra facias nobis sed secundū misericordiam tuam saluos nos fac indignos famulos tuos tu quoq; surge in adiutorium nr̄m et esto nobis turris fortitudinis et clipeus inexpugnabilis iusticie a facie tam corporalis quā spiritualis inimici atq; ab oi peccato et pena misericorditer nos libera et ab omni aduersitate corporis et aie clementer defēde. Qui viuis et regnas deus per omnia secula seculorum. Amen.

Gloriosa passio domini nr̄i Jesu xp̄i, eruat nos a dolore tristi,et ꝓducat nos ad gaudia paradisi. Amen.

A memory of our Lady.

Memoria de beata Maria.

Sancta Maria tuum ora filium, adiuuet vt infirmos ſpũ, ſuccurrat miſeris, dolentes cõfortet populoq; ſuo, habundãtiã tribuat gr̃ay et veritatis vt et clerici plebi aſſidue predicent et femine tuam immitentur humilitatem.

℣ Verſus.
Ora pro nobis ſãcta dei genitrix.
℟ Reſponſum.
Vt digniefficiamur promiſſionib⁹ xpi.

℣ Oratio.
Omine deꝰ omnipotẽs, extende ſuper nos miſericordiam tuã et cõcede vt qui filii tui ſanctę ge nitricis memoriam agimus in vita pre ſenti eos ummitati ſempes ientiamus,

Euenſonge.

Holye Mary praye to thy ſonne
The weke in ſpete to encorage
To ſocoure the myſerable in theyr affliccion
To cõforte the ſorowfull theyr ſorowes to aſſwage.
And to his people abũdantly
Of his graces to geue/ & his verite/ to the clergy to preache inceſſantly
And to women the to folowe with humilite.

℣ The verſycle.
Holy mother of God make thy petycyon. ℟ The anſwere.
That we maye obtayne chriſtes promyſſion.

℣ The prayer.
O Lorde god omnipotent extende thy mercy on vs/ and graunte that We Whyche maketh a memorial of thy ſõne and his mother maye haue alwayes the mynde to folow thẽ

in this presente lyfe / and after to come to the lyfe eternall / by Christ our Lorde. So be it.

The glorious passion of the virgyns sonne
Bringe vs to the blysse of the fathers kyngdome. So be it.

& in futuro ad vitã peruenire eternam. Per Christum dominũ nostrũ. Amẽ.
Passio filii virginis gloriosa.
Perducat nos ad celestia regna.



What is ment by this worde Complyne.

The Complyne.

This worde complyn/ is no more to say but an accõplisshement or fulfyllynge. And for so muche as of al the seruyces that are dayly done in the churche/ this is the last/therfore it is called complyne/ as who shulde saye/ that in the same/ all the holye seruice of the daye is fullye cõplete and ended.

Conuerte nos deus salutaris noster.

Et auerte iram tuam a nobis.

Deus in adiutoriũ meum intende.

Domine ad adiuuãdum me festina.

Gloria patri & filio et spiritui sancto.

Sicut erat in pzincipio et nunc et semper, et in secula seculorum. Amen.

Antiphona.

O domine. &c.

Psalmus.

CONuerte vs (o god) our sauyoure.

ANdturne thy wrathe awaye frome vs.

O God bende thy selfe to my helpe.

HOrde haste the to helpe me.

GLory be to the father/ & to the sonne and to the holy ghoste.

AS it was in the begynnyge/ & as it is nowe/ & euer shall be. So be it.

The antheine.

O LOrde. &c.

The .iii. psalme.

Hear me whē I cal(o god) of my righteousnes thou that cōfortest me in my trouble Haue mercy vpon me/and herken to my prayer.

O ye sonnes of mē/howe lōge wyll ye blaspheme my honour why haue ye suche pleasure in vanite & seke after lies.

Knowe thys that the Lorde dealeth meruelously with his sayntes/ and when I call vpon the Lorde he heareth me.

Be angrie but synne not/common with yout owne hartes vpon your beddes/and remembre your selues.

Offre the sacrifices of righteousnes & put your truste in the Lorde ther be many that saye: Who wyl do vs any good: Where as thou(o Lorde)hast shewed vs the light of thy cōtinaunce.

QVm inuocarem exaudiuit me deus iusticie mee,in tribulatione dilatasti mihi.

Miserere mei, et exaudi oōem meā.

Filii hominū vsq; quo graui corde, vt quid diligitis vanitatē et queritis mēdacium.

Et scitote q̄m mirificauit dōs sanctū suum,dōs exaudiet me cum clamauero ad eum.

Irascamini et nolite peccare, que dicitis in cordib⁹ vr̄is et in cubilibus vr̄is compungimini.

Sacrificate sacrificium iusticie et sperate in dño, multi dicunt quis ostēdet nobis bona.

Signatum est sup nos lumen vultus tui domine.

Dedisti leticiam in corde meo a fructu frumẽti vini et olei sui, multiplicati sũt

In pace in idipsũ, dormiam et requiescam, qm̃ tu domine singulariter in spe constituisti me.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Psalmus. xxx.

In te dñe speraui nõ confundar ieternũ, in iusticia tua libera me.

Inclina ad me aurẽ tuã, accelera vt eruas me, esto mihi in deum protectorẽ, & in domum refugii vt saluũ me facias.

Quoniam fortitudo mea et refugiũ meum es tu, & propter

Thou reioysyste myne harte/ though theyr increase be great both in corne and wyne.

Therfor wyl I lay me downe in peace and take my reste/ for thou Lorde onely settest me in a sure dwellynge.

Glory be to the father/ & to the sonne/ and to the holy ghoste.

As it was in the begynnyng/ and as it is now/ & euer shalbe. So be it.

The. xxx. psalme.

In the (o lord) is my trust let me neuer be put to cõfucion/ but delyuer me in thy righteousnes.

Bowe downe thyne eare to me/ make hast to deliuer me/ be thou my stronge rocke and a house of defence/ that thou may saue me.

For thou arte my strõg holde and my castell/ o be thou my

guyde/ and lede me for thy names sake.

Drawe me out of the nette that they haue layde preuily for me/ for thou arte my defence.

In to thy handes I cõmende my spyryte thou hast delyuered me(o Lord)thou god of truth.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the beginnyng/ and as it is now/ & euer shalbe.

So be it/

¶ The.cxxxii.psalme.

Behold(o prayse the lorde all ye seruauntes of the Lorde/ye that by night stande in the house of the Lorde.

Lyfte vp your handes in the night vnto the sanctuary / and prayse the Lorde.

The Lorde that made heauẽ & earth blesse the out of Syon.

Glory be to the father/ & to the sonne/and to the holye ghoste.

ter nomen tuum deduces me et enutries me.

Educes me de laqueo quẽ abscõdetũt mihi, quoniam tu es protector meus.

In manus tuas cõmẽdo spiritũ meũ, redemisti me domine deus veritatis

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper & in secula seculorum. Amen.

Psalmus.cxxxii.

Ecce nunc benedicite dñm, omnes serui dñi, qui statis in domo domini, i atrus domus dei nostri.

In noctibus extollite manus vras in sctã, & bñdicite dñm

Bñdicat te dñs ex Syon, qui fecit celum et terram.

Gloria patri & filio et spiritui sancto.

Sicut erat in ꝓncipio et nunc et semper et in secula seculoꝝ. Amen.

As it was in the begynnynge & as it is now/and euer shalbe So be it.

Psalmus. Cxxxviii.

COnfiteboꝛ tibi dñe in toto coꝛde meo, quoniam audisti ꝑba oꝛis mei, in cõspectu angeloꝝ psallã tibi

Adoꝛabo ad tẽplũ sãctum tuũ et cõfiteboꝛ nomini tuo.

Super misericoꝛdia tua et veritate tua, quoniam magnificasti super oñe nomen sãctũ tuum.

In quacũq; die inuocauero te exaudi me, multiplicabis in aĩa mea virtutẽ.

Cõfiteant tibi dñe oẽs reges terre, qꝛa audierunt oia verba oꝛis tui.

Et cãtẽt in vijs domini, quoniã magna est gloꝛia dñi.

Quoñ excelsus dñs

The. Cxxxviii. psalme.

I wyl geue thankes to the (o Lord) with my whole herte/euen before the godues wyll I synge prayses vnto the.

I wyl worship towardes thy holy temple/& prayse thy name

Bycause of thy louynge kyndnesse and treuth/for thou haste magnified thy word accordyng vnto thy great name.

When I call vpon the heare thou me/and endewe my soule wyth muche strength.

All the kynges of the earth shal prayse the (O Lorde) whē they heare the wordes of thy mouth.

Yee they shal synge in the wayes of the lorde that great is the glory of the Lorde.

For though the Lorde be hye

yet hath he respecte vnto the lowly / as for the proude he beholdeth hym afarre of.

Though I walke in the myddest of trouble / yet shall I not fear for thou refreshest me thou shalte stretch forth thyne hãde vpon the furiousnesse of myne enemyes / and thy ryght hande shall saue me.

The lorde shal make good for me / yee thy mercy (o lorde) endureth for euer / despise not thê the worke of thyne owne handes.

Glory be to the father / & to the sonne / and to the holy goost.

As it was at the begynnynge & as it is now / and euer shalbe.

The antheme.

Haue mercy on me Lorde / and heare my prayer.

The Chapter.

The benignite and humanite of god our sauiour hath appeared / not for the deserte

et humilia respicit, et alta a longe cognoscit.

Si ambulauero in medio tribulatiõis viuificabis me, & super iram inimicorũ meorum extendisti manum tuam, & saluum me fecit dextera tua.

Dominus retribuet pro me, domine misericordia tua in seculum, opera manuum tuarũ ne despicias.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Antiphona.

Miserere mihi dñe & exaudi oratiõnem meã

Capitulum.

Apparuit benignitas et humanitas saluatoris nri dei, nõ ex ope

tib⁹ iusticie que fecimus nos sed secũ dũ suã misericordiã saluos nos fecit, per lauacrũ regenerationis & renouationis spiritus sancti quem effudit in nobis habunde. Per Jesum Christũ saluatorẽ nostrum. Deo gratias.

Hymnus.

Saluator mũdi domine
Qui nos saluasti hodie, In hac nocte nos protege, Et salua omni tempore.

A desto nũc ppicio⁹
Et parce supplicantib⁹ Tu dele nostra crimina, Tu tenebras illumina.

Es reformator sẽsuũ Votis pcamur cordiũ, Vt puri castis mentibus, Diem gamus a cubilib⁹.

Maria plena gratia Dei mater alma

des of rightuousnes which we wrought but after his greate mercy he saued vs/ by the fountayne of the newe byrth and renuynge of the holy goost Which he shed on vs abundaũtly/ thorowe Jesus Christ our sauiour Thankes be to God.

The hymne.

O Lorde of the worlde the sauioure.
Whych hast this daye saued vs
In thys nyght be our protector
And in all tymes be gracious
Mercyfully helpe vs now
And spare vs to the prayenge
Our synnes away also do thou
And our darknes thou lyghtẽ.
Thou of our sense the venuer
Wyth harty desyre we do praye
That with chast mynde & pure
From our beddes ryse we may
O byrgin mary most gracious
O mother of Christe incomparable.

To thy sonne pray for vs
That he in the houre of death
be fauourable.

Tuũ precare filiũ
Hoc faueat post exi
lium.

O lory be to the lorde of myghtes moste
That of a vyrgyn chaste was bore.
Glorye be to the father and to the holy ghoste
To thẽ be prayse for euermore.
So be it.

O loria tibi dñe
Qui nat⁹ es de virgine
Cum patre et sãcto spiritu
In sempiterna secula. Amen.

¶ The verslycle.
Kepe vs lorde as the apple of the eye.

¶ Versus.
Custodi nos domine vt pupillã oculi.

¶ The answere.
Under the shadow of thy wynges defende vs.

¶ Responsum.
Sub vmbra alarũ tuarũ protege nos.

¶ The songe of Symon.

¶ Canticum Symeonis.

LOrde nowe lettest thou thy seruaunt departe in peace/accordyng to thy promysse
For lorde my eyes haue sene thy sauynge helth.
Whiche thou haste prepared before the face of all people.

NUnc dimittis seruũ tuum dñe, scõm verbum tuum in pace.
Quia viderũt oculi mei salutare tuũ
Quod parasti ante faciem omnium populorum.

Lumen ad reuelationem gentium, & gloziam plebis tue Israell.

Gloria patri & filio et spiritui sancto,

Sicut erat in pzincipio et nunc et semper, et in secula seculozum. Amen.

℣ Antiphona.

SAlua nos domine vigilãtes custodi nos dozmientes, vt vigilemus in Chzisto & requiescam⁹ in pace

℣ Versus.

Domine exaudi orationem meam.

℣ Responsum.

Et clamoz meus ad te veniat.

℣ Oratio.

ORatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante chzisti filii tui incarnationẽ cognouim⁹ per passionẽ eius & mozLyght to be shewed vnto the gentyls and to the glozy of thy people of Israell.

Glozy be to the father/& to the sonne and to the holy ghost.

As it was in the begynnynge & as it is nowe/& euer shalbe.

So be it.

℣ The antheme.

OLozde/ saue vs wakyng/ and kepe vs slepyng/that with Chzist we may wake/and quietly to rest in peace.

℣ The versycle

O Lozde heare my pzayer.

℣ The answere.

And geue hearynge to my clamoure. ℣ The pzayer.

LOzd which by the Annuncyacion of thy angel haste gyuen vs knowledge of the Incarnacion of thy sonne Jesus chziste powze thy grace into oure hartes that we trustynge in hym/thzoughe his pas-

lion & death may be brought to the glory of the last resurrecciō. By the same oure Lord Jesus christ which lyueth & reygneth/ one God / with the father and the holy ghost worlde wythout ende. So be it.

tem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum Christū qui cum patre & spiritu sctō viuit et regnat vn⁹ deus. Per oīa scla seculorū. Amē.



¶ A memory of the passion of Christe.

¶ Memoria de passione Christi.

Complyne.

Hora completorii datur sepulture
Corpus christi nobile, spes vite future

The hope of our lyfe euer to endure
Of Jesu ye noble & blessed body
At cõplyne tyme was brought to sepulture

Conditur aromate cõplentur scripture

Spyced and adorned/fragrant and swetely
Of scripture complete was thẽ the mystery

Jugi sit memoria mors hec mihi cure.

Therfore Jesu graunte me thy wondes tender
And thy death busely styl to remember

The summe of the whole/ or a hynall prayer.

Has horas canonicas cum deuotione

O blessed christe these houres canonicall
To the I offer wyth meke deuocion

Tibi christe recolo pia ratione

For as thou haste suffred thole paynes all

Ut sicut tu passus es penas in agone.

In thy greuous agony/by lyke sealon
So by the remẽbraunce of thy passion

Complyne.

Make me / accordyng to thy bu
lynes
Partener of thy crowne & glo-
rye endles

Sic labori cõsonas
consors sum corone.

ℂ The verlycle

we worship the Chriſte / wyth
prayſe and benediction.

ℂ The anſwere.

For thou redemeſt the worlde
from all affliction

ℂ The prayer.

O Lorde Jeſu Chriſte in
whoſe power al thynges
are put / and there is none that
can reſyſt thy wyll / whych dyd
deſt vouchſafe to be borne to
dye and to ryſe by the myſterye
of thy moſt holy body / & by thy
fyue wondes / and by the effuci
on of thy moſt precious bloud /
haue mercy on vs / euẽ as thou
knoweſt to be neceſſary for our
ſoules and bodyes / delyuer vs
from the temtaciõ of the deuell
and from al thynges / wyth the

ℂ Versus.

Adorami te chriſte
et benedicimus tibi

ℂ Responsum

Quia per ſãctã cru
cem tuam redemiſ-
ti mundum.

ℂ Oratio.

Domine Je-
ſu chriſte in
cuius ditione cũcta
ſũt poſita, & nõ eſt q̃
poſſit reſiſtere volũ
tati tue, qui digna-
tus es naſci, mori
et reſurgere p̃ miſ-
terium ſacratiſſimi
corporis tui & ptus
quiq̃ vulnera, p̃ q̃
effuſionẽ pꝛioſiſſimi
ſanguinis tui miſe-
rere nobis ſicut tu
ſcis neceſſariũ aĩa-
b⁹ corporib⁹q̃ nr̃is
libera nos a diabo-
li tẽtatione ab oĩbs

quib⁹ nos ãgustia-
tos esse cognoscis,
nos cꝫ i seruitu tuo
vsqꝫ in finẽ cõserua
atqꝫ corroborꝫa, ⁊ ve
ram emẽdationem
spatiumqꝫ vere pe-
nitentie nobis tri-
bue, remissionẽ om-
nium peccatorum
largire, et hac nos
fratres sorores ami
cos ⁊ inimicos in-
uicem diligere et cũ
omnibus sãctis tu-
is in regno tuo sine
fine gaudere. Qui
cũ patre ⁊ spũ sãcto
viuis et regnas de
us. Per omnia secu
la seculorum. Amẽ.
Benedicamus dño
Deo gratias.

Gloriosa passio do
mini nostri iesu xpi
eruat nos a dolore
tristi, et pducat nos
ad gaudia paradisi
Amen.

Memoria de beata
Maria.

Virga Jesse floruit

whyche thou knowest vs to be troubled wyth / and kepe vs ⁊ strengthe vs in thy seruice / vnto the ende / and geue vs true amẽ demẽt ⁊ space of true penaũce / and of our synnes also graunt vs remission / and make vs bre-thren and systerne / frendes and enemyes to loue together / and wyth al thy saites in thy kyng-dome wythoute ende to haue ioye. Which lyuest and reygnest God / With God the father / and the holy ghost / World wythout ende. So be it. Let vs prayse the Lorde. And geue hym thãkes wyth one accorde.

The glorious passion of oure Lorde Jesu Christe delyuer vs from sorowful heuynes ⁊ bring vs to the ioyes of paradyse. So be it.

A memory of our Lady.

The rod of Jesse hath florished

Replenyshed w^t the holy ghost whych vpwarde to go hath vs monyshed
In passyng the hylles to zacharies coast

℣ The versycle.

Holy mother of God make thy petition ℟. The answere. That we maye obtayne Chrystes promission.

℣ The prayer.

WE beseche the Lorde Jesu Christ that the moste holy virgyn Mary thy mother may praye for vs vnto thy holy mercy now & in the houre of death/ whose soule in the houre of thy blessed passion the swearde of sorowe percyd thorowe/ Whych yet in thy glorious resurrection exceedyng gladnes made ioyful/ whych lyuest and raygnest for euer. So be it.

The dolorous passion of the virgins sõne / bryng vs to the

repleta sctõ spiritu nos superne petere docuit, dũ ptrãsiẽs mõtes fines zacharie adiit.

℟. Ora p nobis sãcta dei genitrix.

℣ Responsum.

℣ Ut digni efficiamur promissionibus Christi.

℣ Oratio.

INterueniat p nobis quesumus domine Jesu Christe apud tuam sãctam clementiam, nunc et in hora mortis nostre pijssima virgo maria mater tua, cuius sacratissimam animã in hora benedicte passionis tue, doloris gladius pertrãsiuit, et in gloriosa resurrectione tua ingẽs gaudiũ letificauit. qui viuis. ℟. Passio filii virginis gloriosa.

Perducat nos ad

celestia regna.
Amen.

blysse of the fathers kingdome.
So be it.

Ergo pater miseris
miserere mitis

O mercyfull father haue pytie therfore
On vs poore wretches mysera
ble and thrall

Pro quibus sic prel
s⁹ est christus botr⁹
vitis

Seynge thy sõne that vyne clu
ster presled sore
And frõ the pestilens of death
eternall

Nos a peste funeris
salua Jesu Christe

Kepe vs by voydyng the fende
infernall

Et nos iunge ceteris, quos redemisti.

And ioyne vs wyth thẽ which
rewarded be
wyth eternall lyfe / seynge the
deytie.

℣ Versus.

℟ The verlycle.

Te laudamus et rogam⁹ pater iesu xpi

we do prayse the / and do praye
the father of Christ moste mercyfull

℣ Responsum.

℟ The answere.

Ut intendas et defẽdas nos a morte tristi.

That thou intẽde and defende
vs from death that is moste so
rowfull.

℣ Oratio.

℟ The prayer.

GRaūt vs we beleech the father almyghty thy grace that we which of y' incarnaciō natiuitye/passion/ glorypous resurrecciō/ & meruelous ascēcion of thy sōne / of the cōmyng also of the holy ghost w' reuerēce do make a remembraunce / by the grace of the same holyghost we may ryse from the death of the soule and with the lyue an eternall lyfe by Jesus Christe oure Lorde. So be it.

A prayer to Christ our saupour.

HAyte heuenly kynge / father of mercye / our lyfe/ our swetnes/our hope/al hayle vnto y' do we crye which are y' banysshed childrē of Eua/vnto the do we sygh/ wepyng & waylyng in the vale of lamētacion/ comne of therfore our aduocate / cast vpō vs those merciful ioies of thyne/and after this our ba-

GRatiā tuā nobis largire q̄ sum⁹ omp̄s pat , vt q̄ filii tui incarnati, nati, passi , gl̄oseq; resurgētis & mirabilit ascēdentis , atq; sancti spūs aduenientis reuerēt memoriā agim⁹ , p eiusdē spūs sācti grām, ab aia⁹ morte resurgamus & tecū viuam⁹ vita eterna. Per eūdē iesū xp̄m dn̄m nr̄m. am̄.

Oratio ad xp̄m seruatorem nostrum.

SAlue celorū rex pat mie vita dulcedo & spes nr̄a salue,ad te clamamus exules filii tue,adte suspiram⁹ gemētes & flētes in hac lacrimarū valle,eia,ergo aduocate nr̄ illos tuos misericordes oculos ad nos conuerte, et celestis regni tui lucem beatissimam nobis post hoc exi-

lium ostende, o clemens, o pie, o dulcis saluator.

¶ Oratio

Omnipotens sempiterne deꝰ q̄ gloriose v̄ginis ⁊ matris Marie corpus ⁊ aiam, vt dignū fuit tui habitaculū effici meretur spiritu sancto cooperante mirabiliter preparasti da vt cuius mortis commemorationē letamur eius inestimabilibꝰ meritis ab instantibus malis, et a morte perpetua liberemur. Per eūdē christum dñm nostrum Amen.

Sancte ⁊ indiui due Trinitati, Jesu christi crucifixi humanitati, sit sempiterna gloria ab omni creatura per infinita seculorum secula. Amen.

nisshmēt shewe vnto vs the glo ryous light in thy heuēly kyng dom/o mercyful/o holy/o swete sauyour.

¶ The prayer.

Almyghty eternall god whiche by the operaciō of the holy ghost dyddest wonderfully p̄pare the body ⁊ soule of the glorious virgyn and mother Mary/ to thende it shulde be a mete habitaciō/for thy only begotten sonne/ graunt that we maye be saued frome all instant euylles and eternal death through ye inestimable merites of hym in the remembraunce of whose death we take ioye and comforte. By the same Christe our Lorde. So be it.

To the holy ⁊ indiuisible trinite/ to the humanite of Jesu christ crucified/glory infinitly be geuē of euery creature worlde without ende. So be it.

A prayer.

BLessed be the swet name of our Lorde Jesu christ/ the sõne of the glorious virgin mary for euermore.

AND the soules of all true beleuers beyng departed through the mercy of God/ maye rest in peace. So be it.

PRaylynge be to God/ peace to the lyuynge/ and reste vnto the deade. So be it.

There after followeth a deuoute prayer vnto Jesus our Sauioure.

OBontefull Jesu/ O swète Jesu/ O Jesu the sonne of the pure virgine Marye/ full of mercy and truth/ O swete Jesu after thy great mercy haue pytie vpon me/ O benigne Jesu I praye the by the same precious bloud/ whych for vs mylerable synners/ thou wast contente to shedde in the alter of the crosse/ that thou vouchsafe clene to a-

BEnedictũ sit dulce nomen dñi nr̃i Jesu xp̃i filii gloriose v̄ginis Marie in eternum et vltra. Amen.

HIdelium aie per misericordiã dei requiescant in pace. Amen.

SIt laus deo, pax viuis, requies defunctis. Amen.

SEquitur oratio ad xp̃m seruatorẽ nostrum.

OBone Jesu, O dulcis Jesu. O Jesu fili marie virginis plenus misericordia et veritate. O dulcis Jesu miserere mei secundum magnam misericordiã tuã. O benigne Iesu te deprecor per illum sãguinem preciosum quẽ p nobis pct̃oribꝰ effundere dignatus es in ara crucis, vt

abiicias oēs iniq̃tates meas, & ne dispicias humiliter me te petentē, & hoc nomen tuum sactatissimū iel⁹ inuocātem. Hoc nomē Iel⁹ nomē salutare ē. Quid eni est iel⁹ nisi saluator. O bone Iesu q̃ me creasti & redemisti tuo p̃cioso sāguine, ne permittas me dānati quē tu ex nihilo creasti. O bone iesu xp̃e ne ꝓdat me iniq̃tas mea, quē fecit & creauit omnīs bonitas tua. O bone Iesu recognosce quod tuū est in me, et absterge quod alienū est a me. O bone iesu miserere mei dū tēpus est miserē di, ne ꝓdas me in tē poꝛe tui tremēdi iudicii. O bone iesu q̃ q̃ merui miser peccatoꝛ de vera tua iustitia penam eter-

noyde all my wyckednesse/ and not to despyse me humbly thys requyrynge/ and vpon thy most holy name Jesus callynge.

Thys name Jesus is the name of helth. What is Jesus but a sauiour? O good Jesus that hast me created / and wyth thy pꝛecious blonde redemed/ suffre me not to be dāpned/ whom of nought thou haste made. O good Jesu christ let not my wyckednesse destroy me/ that thy almyghty goodnes made and foꝛmed. O good Jesu reknowlege that is thyne in me: and wype clene awaye / that alyeneth me from the. O good Jesu/ whā tyme of mercy is/ haue mercy vpō me: & destroy me not in tyme of thy terryble iudgemēt. O good Jesu/ thoughe I wꝛetched synner foꝛ my moste greuous offēces/ haue by thy very iustice de-

serued eternal payne: Yet I ap
pel frō thy very righteousnesse/
& stedfastly trust in thy ieffable
mercy: So that thou as mylde
father & mercyfull Lorde wylt
take pity vpō me. O good Jesu
what profite is in my bloode/
lyth that I must dyscende into
eternall corruption: Certaynly
they that be dead shal not mag
nify the/ nor likewyse al they y⁴
go to hell/ O moste merciful Je=
su haue mercy vpō me/ O most
swete Jesu deliuer me/ o moste
meke Jesu be vnto me sinner fa
uourable/ O Jesu adinyt me a
wretched synner into the nōbre
of thē that shalbe saued/ O Je=
su the helth of thē that beleue
in the/ haue mercy vpon me/ O
Jesu the swete forgiuenes of al
my synnes/ O Jesu the sōne of
the pure virgyn Mary/ endue
me with thy grace/ wysedome/
charite/ chastitie/ and humilite/

nā pro peccatis me=
is grauissimis, ad=
huc appello cōfisus
de tua iusticia vera
ad tuā mīam ieffa=
bilē, vtiqz miserebe=
ris mei vt pi⁹ pater
et misericors dñs, o
bone Jesu, que vti=
litas i sāguine meo
dū descēdero in cor
ruptionem etnā? nō
enim mortui lauda
būt te neqz oēs q̄ dis
cendūt in ifernū. O
misericordissime Je
su miserere mei, O
dulcissime Jesu li=
bera me, O pissime
Jesu propiti⁹ esto
mihi pctōr, o Jesu
admitte me miserā
pctōrē in numerū e=
lector tuor. O Je=
su salus in te credē=
tium miserere mei, o
iesu dulcis remissio
oīm pctōr meor. O
Jesu fili virginis
marie: infūde in me
gratiā tuā sapiētiā.
charitatē, castitatē

ac humilit, ac oīb⁹ aduersitatib⁹ meis patiētiā sctāz vt possim te pfecte diligere & i te gloziari ac delectari in secula sckoz. Amen.

¶ Antiphona.

O Rex gloziose it sāctos tuos q̄ sēp es laudabilis & tamē ieffabilis, tu in nobis es dñe, et nomē sctū tuū iuocatū est sup nos, ne derelīquas nos dñe de⁹ nr̄, vt in die iudicii nos collocare digneris inter sctōs et electos tuos rex benedicte.

¶ Oratio ad chzistum.

O Onditoz celi & krerex regū & dñs dominātiū, q̄ me de nihilo fecisti & ad imaginē & similitudinem tuam, me et pzopzio tuo sāguine redemisti, pee & in al my aduersyties stedfast patiens: so that I may perfytly loue the & in the to reioyce and haue my only delyte in the woꝛlde without ende. So be it.

¶ The antheme.

O Gloꝛious kynge whiche amōgest thy sayntes arte laudable and neuertheleſſe ineffable / thou arte in vs Loꝛde / & thy holy name hath ben called vpon by vs / therfoꝛe do not foꝛsake vs Loꝛde god / and in the day of iudgemēt vouchsafe to beſtowe vs among thy sayntes and electe / o bleſſed kynge.

¶ A pꝛayer vnto Chriſte



Maker of heauen and erth kyng of kynges / and Loꝛd of Loꝛdes / whiche of no thynge dyddeſt make me to thy ymage and lykenes / & dyddeſt redeme me wyth thyne owne bloude /

whome I a synner am not wor
thy to name/ nether to cal vpõ/
humbly I desyre the and meke=
ly praye the that gently thou be
holde me thy wycked seruaunt/
and haue mercy on me Whyche
haddest mercy on the womã of
Canane/aud of Mary Magda
lene/whych dyddest forgeue the
publicane & the thefe y' hanged
on the crosse/vnto the I cõfesse/
oh most holy father my synnes
whyche yf I wolde / I can not
hyd fro the. Haue mercy on me
Christ/for I wretch haue sore of
fẽded the/ in pryde in couetous/
in glotony/in lechery / in vayne
glory/in hatred/in enuy/in adul
terye/in theste/in lyenge/in bac=
bytynge/in sportynge / in dysso=
lute and wanton laughynge /
in ydle wordes/in hearynge/ in
tastynge/in touchynge/ in thyn
kyng/in speakyng/ in workyng
and in alwayes/ in whiche I. a

quem ego pctõr nõ
sũ dignꝰ noiare, nec
inuocare, te supplici
ter deꝓcor & humili
ter exoro vt clemen
ter respicias me ser=
uũ tuũ nequã, et mi
serere mei q̃ miserꝰ
fuisti mulieri chana
nee, et marie mag=
delene, qui pepcisti
publicano & latroni
in cruce pendenti.
Tibi cõfiteor pat pi
ssime peccata mea,
q̃ si voluero absconi=
dere nõ possum tibi
domine, parce mihi
christe, qr ego miser
multum offendi in
superbia, in auari=
cia, in gula, in luxu
ria, in vana gloria,
in odio, in inuidia, i
adulteriis, in furto
in mendatio, in blas
phemia, in loco, i ri=
su in vbis ociosis in
auditu, in gustu, in
tactu, cogitãdo, lo=
quendo, opãdo, & in
oibus modis in q̃bꝰ

ego fragilis hō et
pctōr peccare potui
mea culpa, mea cul
pa, mea maxima cul
pa. ideo deprcor tuā
clementiā q̄ de celo
p̄ mea salute descē-
dit, q̄ Dauid a pec-
cati lapsu erexit.
Parce mihi dñe par
ce mihi xp̄e, q̄ petro
te negāti pepercisti.
Tu es creator me⁹
et adiutor me⁹: plas
mator me⁹ ⁊ redēp
tor me⁹ gubernator
me⁹ et pat me⁹, dñs
meus ⁊ deus meus
et rex meus, tu es
spes mea, et fiducia
mea, gubernatio
mea, ⁊auxiliatio me
a, consolatio mea, ⁊
fortitudo mea, defē-
tio mea, et liberatio
mea, vita mea, sal⁹
mea, et resurrectio
mea. Tu es firma-
mentū meū et refu-
giū meū, lumē meū
desiderium meum, ad
iutorium meū ⁊ pa-
trocinium meum. Te
deprcor ⁊ rogo adiu

frayle mā and moste wretched
synner/ myght synne / my fault
my moste greuous defaulte.
Therfore I most humbly pray
and beseech thy gētelnes/ which
for my helth/ descended frō hea-
uen/ whych dyd holde vp Da-
uid/ that he shulde not fall into
synne. Haue mercy on vs (oh
Christ) whych dyddest forgeue
Peter that dyd forsake the.
Thou art my creatour/ my hel-
per/ my maker/ ⁊ my redemer/
my gouernoure / and my fa-
ther/ my lord my god/ my kyng/
thou art my hope/ my trust/ my
gouernynge / my helpe / my cō-
forte/ my strength/ my defence /
my redēpciō/ my lyfe/ my helth/
my resurrecciō/ thou art my sted
fastnesse my refuge or socoure /
my light my desyre ⁊ my helpe/
I most humbly and hertely de-
syre and pray the/ helpe me/ de-
fende me/ and make me strong/

and comforte me/make me sted faste / make me mery / geue me light/and visyte me/ reuiue me agayne whiche am dead/ for I am thy makynge & thy Worke. O h lorde dispise me not/ I am thy seruaunt thy bonde man al though euyll/ although vnworthy and a sinner. But what so euer I am / whether I be good or bad I am euer thine/ therfor to whome shall I flye except I flye vnto the: If thou caste me of/who shal or will receaue me/ yf thou dispise & turne thy face fro me/who shall loke vpon me: and recognise & knowlege me (although vnworthy) comminge to the/for although I be vile & vnclene/thou canst make me clene/yf I be sycke thou cāst heale me/yf I be deade and buried/ thou canste reuiue me/ for thy mercy is muche more then my iniquite/thou canst forgiue

ua me, et salu⁹ ero, guberna me & defē de me, cōforta me, & cōsola me, cōfirma me, & letifica me, illumina me & visita me. suscita me mortuū, q⁹ factura & opus tuū sū. Ne, ne dispicias me famul⁹ et seruus tu⁹ sū q̄uis indign⁹ et pctōr sed qualiscūq⁹ si siue bon⁹ siue mal⁹, sēp tu⁹ sū, ad quē ergo fugiā: nisi ad te vadā: Si tu me eiicis, q̄s me recipiet: si tu me despicis q̄s me aspiciet: et te cognosce me indignū ad te refugientē q̄uis indignus sū, q⁹ si vilis et imūd⁹ sū, potes me mūdare, si infirm⁹ sū potes me sanare, si mortuus & sepultus sū potes me resuscitare, q⁹ maior est pietas tua, q̄ ipietas mea

ples potes dimittere q̄ ego cōmittere ⁊ plus parcere quā ego pctōr peccare. Non ergo respicias dñe neq; attendas multitudinem iniquitatū meaꝝ, sed secundum multitudinem miserationū tuaꝝ miserere mei, ⁊ ppitius esto mihi miserrimo peccatori. Dic anime mee salus tua ego sum. qui dixisti nolo mortem pctōris sed magis vt viuat ⁊ conuertat, conuerte me dñe ad te ⁊ noli tralsci cōtra me. Deprecor te clemētissime pat ppter misericordiā tuā supplico ⁊ eroro vt perducas me ad eternā interminabilem beatitudinem. Amen.

me more than I can offende. Therfore (oh Lorde) do not cōsider / nor haue respecte to the nombre of my sinnes / but according to the gretnesse of thy mercye forgiue me / and haue mercy on me moste wretched sinner. Saye vnto my soule I am thy helth / which saydest / I wyl not the death of a sīner / but rather that he liue and be conuerted. Turne me (oh Lorde) to the ⁊ be not angry with me / I praye the moste meke father and for thy great mercy / I moste humbly beseche the that thou bring me to the blisse / that neuer shal cease. So be it.

¶ The .xv. prayers called the .xv. Oes.

¶ These .xv. prayers folowing called commonly the .xv. Oes are set forth in diuers laten primers with goodly printed prefaces / promisinge to the sayers

is so diligently so often & many festly treated/repeted/and commended as in the selfe psalmes is easly to be perceaued.



¶ The antheme.

¶ Remembre not.&c.

¶ The.vi.psalme.

LOrde rebuke me not in thy furye/neyther chastē thou me in thyne angre.

H aue mercy on me Lorde for I am sycke/heale me Lorde for my bones are bruised.

A nd my soule is verye sore

¶ Antiphona.

Ne reminiscaris.&c

¶ Psalmus.vi.

DOmine ne in furore tuo arguas me, neqꝫ in ira tua corripias me

Miserere mei dñe qm infirmus sū sana me dñe qm conturbata sūt ossa mea

Et anima mea turbata est valde et tu

tu domine vsq; quo
Conuertere dñe et
eripe aiam meã, sal
uũ me fac ꝓpter mi
sericordiam tuam.
Quĩ nõ est i morte
qui memor sit tui in
inferno autem quis
confitebitur tibi.
Laboraui in gemi-
tu meo, lauabo per
singulas noctes lec
tum meum lachri-
mis meis stratum
meum rigabo.
Turbatus est a ira
core oculus meus.
inueteraui inĩ om-
nes inimicos meos
Discedite a me om
nes qui operamini
iniquitatem, quoni
am exaudiuit domi
nus vocẽ fletꝰ mei.
Exaudiuit dñs de
precationem meam
dominus orationẽ
meam suscepit.
Erubescãt & cõtur
betur vehemẽter om-
nes inimici mei, cõ
uertãtur et erubes-
cãt valde velociter.
Gloria patri & filio

troubled/but howe long Lord.
Turne the Lord and delyuer
my soule/saue me for thy mercy
For there is none in deathe
that haue minde of the/& in hel
who wyl knowlege the.
I haue laboured in my sorow
I shall euery nyght washe my
bede/with teares shall I wete
the place where I lye.
Myne eye is troubled with
woodnesse/I haue wared olde
amonge all myne enemyes.
Auoyde frome me all ye that
worke wyckednesse/for the lord
hath herde the noyse of my we-
pynge.
The Lorde hathe herde my
prayer/the Lorde hath herde
my petycion.
Let al myne enemyes be asha
med and confunded/let them
be ashamed & confounded very
quyckely.
Glorye be to the father and to

theſonne & to the holy ghoſt.
As it was in the begynnyng/ as it is nowe/and euer ſhalbe.
So be it.

The.xxxi.psalme.

BLeſſed are they whoſe inıquityes are forgeuen/ and whoſe ſynnes be couered.
Bleſſed is the man to whome God ſhall not impute ſynne/ neyther in his ſpyryte is diſceyt
For I haue holden me ſtyll/ my bones haue wared olde/ whyles I cryed all the daye.
For daye & nyght haue thyne handes ben unburdened vpon me/I was tourned in my trouble whileſt my backe bone was ſtryken.
I haue made my faulte knowen vnto the/ and haue not hyde my vnryghtuouſnes.
I haue ſayde I ſhall confeſſe my vnryghtuouſneſſe agaynſt my ſelfe to the Lord/ and thou

te ſpiritui ſancto.
Sicut erat in pzin cipio, et nunc et ſem per et in ſęcula ſecu lozum. Amen.

Psalmus.xxxi.

Beati quozū remiſſe ſūt iı ątates, et quozum tecta ſunt peccata.
Beat⁹ vir cui non ıputauit dñs pctō nec eſt ı ſpū ei⁹ dol⁹

Qm tacui inuete rauerunt oſſa mea, dum clamarē tota die.
Quoniā die ac noc te grauata eſt ſup me manus tua, con uerſus ſū in erūna mea dum cōfigitur ſpina.
Delictū meū cognı tū tibı feci, & in uſtı cıā meā nō abſcōdı.

Dixi cōfiteboz ad uerſū me ınıuſticıā meā domino, et tu

remisisti impietatē peccati mei.

Pro hac orabit ad te omis sctūs in tempore opportuno.

Verūtamen in diluuio aquarū multarum, ad eum non approximabunt.

Tu es refugium meum a tribulatione que circumdedit me, exultatio mea erue me a circundātibus me.

Intellectū tibi dabo et instruam te in via hac qua gradieris, firmabo super te oculos meos.

Nolite fieri sicut equus et mulus, quib⁹ non est intellect⁹

In chamo et freno maxillas eorū constringe, qui non approximant ad te.

Multa flagella peccatoris, sperantē aūt in dominuo misericordia circundabit.

hast remytted the wyckednesse of my synne.

For that shall euery holy person praye vnto the/in tyme conuenyent.

Neuertheles in the great flode of many waters they shal not approche vnto hym.

Thou arte my refuge from tribulation that hath enclosed me/ my ioye delyuer me frō thē that compasse me.

I shal geue ye vnderstādynge and shall enstructe the in the waye that thou shalt go/ I shal fasten myne eyes vpon the.

Be ye not made as the horse/ and the mule in whom is none vnderstandynge.

Bynde the mouthes of them in snasles and brydles/ that wil not drawe vnto the.

Many are the plages of a synner/ buthym that trusteth in the Lorde he shall compasse wyth

mercy.

Be glad in the Lorde and reioyse ye ryghtuous/and reioyse all that be vpryght in harte.

Glory be to the father/ & to the sonne/and to the holy ghoste.

As it was in the begynnyng/ and as it is nowe/& euer shalbe so be it.

The.xxxvi.psalme.

LOrde reproue me not in thy fury/neyther in thyn angre correcte thou me.

For thyne arowes are fastened in me and vpon me/ haste thou enforced thy handes.

There is no helth in my flesshe in regard of thy wrath is there no reste in my bones/bycause of my synnes.

For myne iniquites are ouerpassed myne heade/& are layde vpon me as a heuy burden.

My woundes are putryfyed & festered by reason of my folysh-

tirordia circũdabit.

Letamini in dño & exultate iusti,et gl̃ riamini omnes recti corde.

Gloria patri & filio et spiritui sancto.

Sicut erat in pr̃incipio,et nunc et semper et in secula seculorum.Amen.

Psalmus. xxxvii.

DOmine ne in furore tuo arguas me, neq; in ira tua corripias me

Quoniam sagitte tue infixe sunt mihi et cõfirmasti super me manum tuam.

Non est sanitas in carne mea a facie ire tue,nõ est pax ossib⁹ meis a facie peccatorum meorum.

Quoniã iniq̃tates mee supergresse sũt caput meũ,& sicut on⁹ grave grauate sunt super me.

Putruerũt et corrupte sunt cicatrices mee,a facie mẽ-

plentie mee.
Miser factꝰ sū & curuatꝰ sū vsqꝫ in finē tota die contristatꝰ ingrediebar.
Q ñ lumbi mei impleti sunt illusionibus et non est sanitas in carne mea.
Afflictus sū et humiliatus sū nimis, rugiebam a gemitu cordis mei.
Dñe ãte te oē desideriū meū, & gemitus meus a te non est abscõditus.
Cor meū conturbatū est, dereliquit me virtꝰ mea, & lumẽ oculorū meorū et ipsū non est mecum.
Amici mei et proximi mei, aduersū me appropinquauerūt et steterunt,
Et q iuxta me erãt de lõge steterūt, et vim faciebãt q̃ quærebant aiam meam.
Et q inquirebãt mala mihi locuti sūt vanitates in nesse.

I am made wretched and croked vnto the ende/all daye dyd I go sorowfully.

For my loynes are full of illusyons/ and there is no helth in my flesshe.

I am sore afflycted & brought lowe/ I dyd rore out for the sorowe of myne harte.

Lorde before the is all my desyre/ and my mournynge is not hydden from the.

Myne herte is troubled/ my strength hath lefte me/ and the syght of myne eyes/ and the very same is not with me.

My frendes & my neyghbours drewe togythere and stode agaynste me.

And they that were nerte me stode farre of/ & they that layde wayte for my lyfe set vpon me.

And they that sought for me/ spake euyll vnto me/ vanityes

and dyscrytes they ymagyned all daye.

But I as one beynge deafe / dyd not heare/and as one that were dombe not openynge my mouthe.

And I was made as a man not hearyng/and hauyng coũterchekes in his mouth.

For in the Lorde haue I trusted / thou wylte heare me my Lorde God.

For I haue sayde / leste any tyme myne enemyes tryũphe vpon me/and whylest my feete slyde they spake grate thynges agaynste me.

For I am prepared vnto the whyppes / and my doloure is alwayes in my syght.

For I confesse my vngodlynesse/and shal take thought for my synne.

But myne enemies lyue/& are made stronge ouer me / & they

& dolos tota die me ditabantur.

Ego autẽ tãq̃ surdus non audiebam et sicut mutus non aperiens os suum.

Et factꝰ sũ sicut homo non audiens et non habens in ore suo redargutiones.

Quñ i te dñe speraui, tu exaudies me dñe deus meus.

Qr dixi neqñ super gaudeãt mihi inimici mei, et dumcõmouẽtur pedes mei super me magna lócuti sunt.

Quñ ego in flagella paratꝰ sũ, & dolor meus in conspectu meo semper.

Quñ iniqtatẽ meã anũciabo et cogitabo p̃ peccato meo.

Inimici autẽ mei biuunt, & confirmati sunt super me, et

multiplicati sũt qui oderunt me inique.

are multyplyed whiche hated me vniustly.

Qui retribuũt mala p bonis detrahebant mihi quoniam sequebar bonitatẽ.

They that requyte euyll for good / detracted me / bycause I folowed goodnesse.

Ne dereliquas me domine deus meus ne discesseris a me.

Forsake me not (O Lord my God) neyther departe thou frõ me.

Intende in adiutorium meum domine deꝰ salutis mee.

Intende towarde my helpe O lorde God of my helth.

Gloria pri et filio et spiritui sancto.

Glorye be to the father and to the sonne and to the holy ghost

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

As it was in the begynnynge & as it is nowe & euer shalbe. So be it.

Psalmus.l.

The.l.psalme.

Miserere mei deus secundum magnam misericordiam tuam.

Haue mercy vpon me (oh God) accordynge to thy great mercye.

Et secundum multitudinem miserationum tuarũ dele iniquitatem meam.

And accordynge to the multitude of thy compassyons / wype away myne iniquitye.

Amplius laua me ab iniquitate mea, & a peccato meo munda me.

Walsche me more frome myne iniquitye & clense me frome my synne.

For I knowledge myne iniquitye/and my synne/is euer before myne eyes.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Against the only haue I synned/and haue done euyll in thy syght/that thou mayste be iustifyed in thy Wordes/and vanquysshe when thou art iudged.

Tibi soli peccaui et malum coram te feci vt iustificeris in sermonibus tuis et vincas cum iudicaris

Lo I was begotten in Wyckednesse/and my mother conceyued me in synne.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea

Lo thou hast loued truth / the vnknowen and secrete thynges of thy wysdome/haste thou vttered vnto me.

Ecce enim veritatem dilexisti, incerta et occulta sapientie tue manifestasti mihi.

Sprynkle me lord with ysope & so shall I be clene/ thou shalt washe me and then shall I be whyter then snowe.

Asperges me domine ysopo et mundabor lauabis me et super niuem dealbabor.

Vnto my hearyng shalt thou geue ioye/ and gladnesse / & my weykened bones shal be refreshed.

Auditui meo dabis gaudium et letitiam et exultabunt ossa humiliata.

Turne thy face frome my synnes / and wype awaye all my

Auerte faciem tuam a peccatis meis, et omnes

liçtates meas dele.
Cor mundum crea in me deus, et spiritũ rectum innoua in visceribus meis.
Ne pucias me a facie tua, et spiritum sanctum tuum ne auferas a me.
Redde mihi leticiam salutaris tui, et spiritu pzincipali cõfirma me.
Docebo iniquos vias tuas, et impii ad te conuertentur.

Libera me de sanguinibus deus, deus salutis mee, et exaltabit lingua mea iusticiam tuam.
Domine labia mea aperies, et os meũ annunciabit laudẽ tuam.
Quõm si voluisses sacrificium dedissem vtiqz, holocaustis non delectaberis.

wyckednesse.

A pure harte create in me (oh Lord) and an vpryght spyryte make a newe within me.
Caste me not awaye from thy face/and thy holye spyryte take not frome me.
Restore vnto me the gladnesse of thy saluacyon/and strengthẽ me with a pryncypall harte.
I wil instructe the wicked that they maye knowe thy wayes/ and the vngodly shalbe conuerted vnto the.
Delyuer me frome bloudes (oh Lord) the god of my helth/ and my tonge shall exalte thy ryghtuousnes.
Lorde open thou my lyppes/ & my mouth shall shewe forth thy prayse.
For yf thou haddeste delyred sacrifyces/ I had surely geuen it/ but thou delyghtedste not in burnte sacrifyces.

The.bii.psalmes.

A sacrifyce to God / is a lowly spyryte a contryte / & an humble harte / thou shalte not dyspyse (O God.)

Deale gently of thy fauourable beneuolence with Syon / that the walles of Jerusalem maye be buylte agayne.

Then shalte thou accepte the sacrifyce of ryghtuousnes / oblacyon / and burnte offrynges / thē shall they laye calues vpon thy aulter.

Glorye be to the father and to the sonne / & to the holy ghoste.

As it was in the begynnynge / & as it is nowe and euer shalbe So be it.

The.ci.psalme.

LOrde heare my prayer / & let my clamoure come vnto the.

Turne not thy face from me / when soeuer I am troubled / bowe thyne eare vnto me.

Sacrificiū deo spiritus cōtribulatus cor cōtritum et humiliatum deus non dispicies.

Benigne fac dñe in bona volūtate tua syon, vt edificentur muri Jerusalem.

Tūc acceptabis sacrificiū iusticie oblationes et holocausta, tunc imponent super altare tuum vitulos.

Gloria patri & filio et spiritui sancto.

Sicut erat in prīcipio et nunc et semper et in secula seculorum. Amen.

Psalmus.ci.

DOmine exaudi orationem meam, et clamor meus ad te veniat.

Non auertas faciē tuam a me, in quacunq; die tribulor inclina ad me aurē tuam.

In quacũqꝫ die inuocauero te velociter exaudi me.

Q ꝛ defecerũt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

Percussus sũ vt fenũ et aruit cor meũ qꝛ oblitus sũ comedere panem meum.

A voce gemitꝰ mei adhesit os meũ carni mee.

Similis factꝰ sum pellicano solitudinis, factus sũ sicut nicticorax in domicilio.

Vigilaui, et factꝰ sum sicut passer solitarius in tecto.

Tota die exprobrabãt mihi inimici mei et ꝙ laudabãt me aduersũ me iurabant.

Q ꝛ cinerẽ tãꝙ panẽ manducabã, & potum meum cum fletu miscebam.

A facie ire et indig

In What soeuer daye that I call on the heare me quickely

For my dayes haue vanyshed as smoke and my bones ware dry as a fyre bronde.

I am stryken & my herte wythered lyke haye/bycause I forgate to eate my breade.

Wyth the noyse of my mournynge/my bone hath clouen to the flesshe.

I am made lyke vnto a Pelycane of wylderneſſe/ and am made lyke a nyght rauen in a houſe.

I haue waked and am made lyke a ſparowe ſolitary in the roufe of an houſe.

All daye dyd myne enemyes rayle vpõ me/& they that prayſed me conſpyred agaynſte me.

For I dyd eate aſſhes as bred and myngled my drynke with wepynge.

In regarde of thy wrath & in-

dignacyon/for thou takyng me vp dyddeste caste me agayn ste the grounde.

My dayes haue faded as a shadowe/& I haue wythered lyke haye.

Thou Lorde abydest for euer and thy memoryal is from one generacyon to another.

Thou Lorde arysynge shalte haue mercye of Syon / for it is tyme to haue mercye on it for the tyme commeth.

For the stones therof haue pleased the seruauntes / & they shall haue ruth on the ground therof.

And the people shal feare thy name O Lord/and all the kynges of the earth thy glory.

For the Lorde hath buylded Syō/& shalbe sene in his glory

He hath regarded the speche of the humble / & hath not dyspysed theyr prayer.

nationis tue, quia eleuans allisisti me

Dies mei sicut umbra declinauerūt, et ego sicut fenū aruī.

Tu autē dñe in eternū permanes, & memoriale tuū in generatiōe & generatiōē.

Tu exurgens misereberis syon, quia tē p⁹ miserēdi eius quia venit tempus.

Quōm placuerūt seruis tuis lapides ei⁹ et terre eius miserebuntur.

Et timebunt gentes nomen tuū dñe et omnes reges terre gloriam tuam.

Quia edificauit dominus syon, et videbitur in gloria sua.

Respexit in orationem humilīū et nō spreuit precem eorū

Scribantur hec in generacione altera, et populus qui creabitur laudabit dominum.

Quia prospexit de excelso sancto suo, dominus de celo in terram aspexit.

Ut audiret gemitus compeditorum, ut solueret filios interemptorum.

Ut annuncient in Syon nomen dñi, et laudem eius in Jerusalem.

In cõueniendo populos in vnum, et reges vt seruiant domino.

Respõdit ei in via virtutis sue, paucitatem dierũ meorũ nuncia mihi.

Ne reuoces me in dimidio dierum meorum in generatione et generationem anni tui.

Initio tu domine

Let these be wrytten in a nother generacyon/ and the people that shalbe created shall prayse the Lorde.

For he hath loked downe frõ his hygh holy place/ the Lorde hath loked downe frome heauen vnto the earth.

For to heare the waylynge of thẽ that be fettered/ for to louse the sonnes of them that were slayne.

That they shuld in Syon declare the name of the Lorde/ & his prayse in Jerusalem.

In assemblyng of people togyther / and kynges for to serue the Lorde.

I aũswered hym in the waye of his vertue / shewe vnto me the shortnesse of my dayes.

Call me not backe in the myddes of my dayes/ into thè euerlastynges of thy yere.

From the begynnynge thou

Lorde haste layde the foundacyon of the earth / and the workes of thyne hãdes are the heauens.

terram fundasti, et opera manuũ tuarũ sũt celi.

They shall perysshe/but thou abydest/ and al shall ware olde as a garment.

Ipsi peribũt tu autem permanes, et omnes sicut vestimentũ veterascent.

And as a couering thou shalt chãge thẽ & they shalbe chãged but thou arte one & the same / & thy yeres shal neuer perysshe.

Et sicut operto rium mutabis eos et mutabuntur, tu autem idem ipse es et anni tui non deficient.

The sonnes of thy seruaũtes shall dwell togyther/and theyr sede shalbe directed for euer.

Et filii seruorum tuorum habitabunt, & semen eorum in seculum dirigetur.

Glorye be to the father and to the sonne & to the holy ghost.

Gloria patri & filio et spiritui sancto.

As it was in the begynnyng/ & as it is now/and euer shalbe. Ho be it.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

The. cxxx. psalme.

De profundis clamaui ad te dñe, dñe exaudi vocem meam.

Out of the deepe places haue I called vnto the (O Lorde) Lorde heare me.

Fiãt aures tue intendentes, in vocẽ deprecationis mee.

Let thyne eares be intentyue to the voyce of my prayer.

Si iniquitates ob
ſeruaueris domine
domine quis ſuſti-
nebit.

Quia apud te pro-
pitiatio eſt, et pro-
pter legem tuam ſu-
ſtinui te domine.

Suſtinuit anima
mea in verbo eius,
ſperauit aia mea in
domino.

A cuſtodia matuti
na vſq; ad noctem,
ſperet Iſraell in do
mino.

Quia apud domi-
nū miſericordia, et
copioſa apud eum
redemptio.

Et ipſe redimet Iſ
rael ex omnibus in
iquitatibus eius.

Gloria patri & filio
et ſpiritui ſancto.

Sicut erat in prin
cipio et nunc et ſem
per et in ſecula ſecu
lorum. Amen.

Pſalmus. Cxlii.

O Domine ex
audi oratio-
nem meam, auribꝰ

The. cxxx. pſalme.

IF thou (Lorde) wylte loke
ſo ſtraytly vpon ſynnes O lord
who ſhall abyde it.

But there is mercye with the/
and bycauſe of thy lawe haue
I abydden the/O Lorde.

My ſoule hath abyden in his
worde/my ſoule hath truſted in
the Lorde.

From the mornyng watche
vnto nyght/let Iſraell truſte in
the Lorde.

For with the Lorde there is
mercye/and his redemptyon is
plenteous.

And he ſhall redeme Iſrael
frome all the iniquityes of it.

Glorye be to the father and to
the ſonne & to the holy ghoſt.

As it was in the begynnyng/
& as it is now and euer ſhalbe.
So be it.

The. Cxlii. pſalme.

LOrde heare my prayer/
with thyne eares perciue

my desyre / for thy truth sake/ heare me for thy ryghtuousnes

And entre not into iudgemēt with thy seruaūt/ for euery person lyuyng shall not be iustifyed in thy syght.

For the enemye hath persued my soule / hath brought lowe my lyfe in earth.

He hath set me in darkenesse as the dead men of the worlde/ and my spyryte was vexed/ my hert was troubled within me.

I haue bene myndfull of olde dayes/ I haue studyed vpon al thy workes and in the dedes of thy handes I mused.

I haue stretched forth my hādes vnto the/ my soule vnto the as earth without water.

Hastely heare me (O Lorde) my spyryte hath fayled me.

Turne not thy face frome me leste I be lyke to men dyscendynge into a pytte.

percipe obsecrationem meā, & in veritate tua exaudi me.

Et nō intres in iudicium cū seruo tuo quia non iustificabitur in conspectu tuo omnis viuens.

Quia persecut⁹ est inimic⁹ aiaz meā humiliauit i tra vitā meā collocauit me in obscuris sicut mortuos seculi, et anxiatus est super me spiritꝰ meus in me turbatum est corz meū.

Memorz fui dierum antiquorum, meditatus sum in omnibus operibus tuis, in factis manuū tuarum meditabar.

Expādi manꝰ meas ad te, aia mea sicut terra sine aqua tibi.

Velocit exaudi me domine, defecit spiritus meus.

Non auertas faciem tuam a me, et similis ero descendē tibus in lacum.

Auditam fac mihi mane miam tuam, quia in te speraui. Notam fac mihi viam in qua ambulé, q; ad te leuaui animam meam.

Eripe me de inimicis meis dñe ad te confugi, doce me facere voluntaté tuam quia deus me⁹ es tu.

Spiritus tuus bonus deducet me in terram rectã, propter nomé tuum dñe viuificabis me, in equitate tua.

Educes de tribulatione animam meã & i miserico;dia tua disperdes inimicos meos.

Et perdes oés qui tribulant animam meam quoniã ego seruus tuus sum.

Gloria patri & filio et spiritui sancto.

Sicut erat in pri-

Cause thy mercye to be herde of me betymes / for in the haue I trusted.

Shewe me the waye where I maye walke/for vnto the haue I lyfte vp my mynde.

Delyuer me from myne ennemyes Lorde vnto the haue I fled / teache me to do thy Wyll/ for thou arte my God.

Thy good spiryte shal cõduce me into the lande of ryghtfulnesse/for thy names sake Lord thou shalte reuyue me through thyne equytye.

Thou shalte bryngе my soule from trouble / and through thy mercye dystroye all myne ennemyes.

And thou shalte distroye all that molest my soule/for I am thy seruaunt.

Glorye be to the father and to the sonne/& to the holy ghost.

As it was in the begynnyng/

and as it is nowe/ & euer shalbe
So be it.

¶ The Antheme.

¶ Remembre not (O Lorde) the faultes ether of vs or of our parentes/neyther take thou vē geaunce on our synnes. Spare (O Lorde) spare thy people which thou hast redemed with thy pretyous bloude. Be neuer more angry with vs.

¶ Here after folowyth the xv. psalmes.

¶ The.C.vi.psalme.

I Cryed to the Lord when I was in trouble/ and he herde me.

O Lorde delyuer my soule frō lyenge lyppes / and from a disceytfull tonge.

What maye be geuen the / or what maye be layde agaynste the/thou disceytfull tonge.

The sharpe arowes of the myghtye / with whote sparke-

ciplo, et nunc et semper et in secula seculorum. Amen.

¶ Antiphona.

¶ Ne reminiscaris dñe delicta nra vel parentum nostrorū neq; vindictam sumas de peccatis nostris. Parce domine parce populo tuo quem redemisti pretioso sanguine tuo, ne in eternū irascaris nobis.

¶ Psalmus. cxix.

Ad dominū cum tribularer clamaui, et exaudiuit me.

Dñe libera animā meam a labiis iniquis, et a lingua dolosa.

Quid det tibi aut quid apponatur tibi ad linguā dolosā

Sagitte potentis acute, cū carbonib?

desolatoziis.

Heu mihi quia incolatus meus pzolõgatus est, habitaui cum habitantib⁹ cedar, multũ incola fuit anima mea.

Cum his qui oderunt pacem erã pacificus, cum loquebar illis impugnabant me gratis.

Gloztia pti et filio et spiritui sancto.

Sicut erat in pzincipio et nunc et semper, et in secula seculozum. Amen.

CXIX. Psalmus. Cxx.

Leuaui oculos meos in mõtes, vnde veniet auxilium mihi.

Auxiliũ meũ a domino, qui fecit celũ et terram.

Non det in commotionem pedem tuũ, neqz dozmitet qui custodit te.

Ecce non dozmitabit

lynge coles.

Wo is me for my resting place is prolonged / I haue dwelled with inhabyters of Cedar/my soule was longe in exyle.

I was peasably with them that hated peace/ whẽ I spake vnto them they assaulted me causeleslle.

Glozye be to the father and to the sonne/ & to the holy ghost.

As it was in the begynnyng/ & as it is nowe & euer shalbe.

So be it.

CXIX. Cxx. psalme.

I Lyfte vp myne eyes into the hylles/frome whense helpe shall come vnto me.

My helpe commeth frome the Lozde/that made heauen and earth.

He shall not suffre thy fote to slype / neyther shall he that kepeth the/ fal into a slombze.

Lo he shal neyther fall a slepe

nor slomber/ whych kepeth Israel.

The Lorde kepeth the/ the Lorde is thy defēce/ more then the ryght hande.

The Sonne shall not burne the by daye/ nor the Moone by nyght.

The Lorde kepeth the frō all euel/ the Lorde kepeth euen thy soule.

The Lorde kepe thy goynge in and goynge out/ from thys tyme forth and euermore.

Glory be to the father/ and to the sonne/ and to the holy ghost.

As it was at the begynnyng/ and as it is now/ & euer shalbe.

So be it

The.cxxii.psalme.

I Reioyced in those thynges that were sayd vnto me/ we shal go into the Lordes house.

Our fete were stādynge in thy

bit neq; dormiet, q̄ custodit Israell.

Dominus custodit te, dominus protectio tua super manū dexteram tuam.

Per diem sol non vret te, neq; luna per noctem.

Dominus custodit te ab oi malo, custodiat animam tuam dominus.

Dominus custodiat introitum tuum et exitum tuum, et ex hoc nunc et vsq; in seculum.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. cxxi.

Lætat⁹ sū in his que dicta sunt mihi; in domū dominabimur.

Stantes erant pe-

des nostri in atriis tuis Jerusalem.

Jerusalem que edificatur vt ciuitas, cuius participatio eius in idipsum.

Illuc enim ascenderũt tribꝰ, tribus domini, testimonium Jsraell ad confitendum nomini dñi.

Quia illic sederũt sedes in iudicio, sedes super domum Dauid.

Rogate que ad pacem sunt Jerusalem, et abundantia diligentibus te.

Fiat pax in virtute tua, et abundãtia in turribus tuis.

Propter fratres meos et proximos meos loquebar pacem de te.

Propter domũ domini dei nostri, quesiui bona tibi.

Gloria patri et filio et spiritui sancto.

gates Jerusalem.

Jerusalem which is buylded lyke a cytye whose participyppacyons is within it selfe.

Hyr there ascended the tribes euen the trybes of the lorde/the testymony of Jsrall to acknowledge the Lordes name.

Hyr there sate the sytters in iudgemẽt/euen the seate of the house of Dauyd.

Praye ye for the peace of Jerusalem/and abundance is to thẽ that loue the.

Let peace be made thyrough thy vertue and plentyousnesse in thy houses.

For my brothers and kynredes sakes I prayed peace for the.

For the house of oure Lorde god/I belought good thynges for the.

Glorye be to the father and to the sonne and to the holy ghost

As it was in the begynnyng/ & as it is nowe & euer shalbe. So be it.

¶ The.Cxxii.psalme.

Unto the haue I lyfte vp myne eyes/ Which inhabytest the heauen.

Euen lyke as the eyes of seruauntes wayte at the handes of theyr maysters.

As the eyes of an hand mayd be at ye hãdes of her maystres/ euẽ so be our eyes vpõ the lorde our God/ vntyll he haue mercy on vs.

Haue mercy on vs O Lorde/ haue mercye on vs / for we are fulfylled with mothe vylynesse For oure soule is fylled very moche / beynge scorned of the ryche/ & dyspysed of the proude. Glory be to the father and to the sonne/ & to the holy ghost. As it was in the begynnyng/ & as it is nowe/ & euer shalbe.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

¶ Psalmus. Cxxii.

Ad te leuaui oculos meos, qui habitas in celis.

Ecce sicut oculi seruorum in manibus dominorum suorũ.

Sicut oculi ancille in manibus domine sue, ita oculi nostri ad dominum deum nostrum, donec misereatur nr̃i.

Miserere nostri domine miserere nostri, qr̃ multũ repleti sumus despectione.

Quia multum repleta est anim̃a obprobrium abundantibus et despectio superbis.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. Cxxiii.

NIsi quia dominus erat in nobis dicat nunc Israell, nisi q̃ dñs erat in nobis.

C ũ exsurgerent homines in nos, forte viuos deglutissent nos.

C ũ trascaretur furor eorum in nos, forsitan aqua obsorbuisset nos.

T orrentem pertrãsiuit aia nr̃a, forsitã pertransisset anima nostra aquam intolerabilem.

B enedictus dominus, qui non dedit nos in captionẽ dẽtibus eorum.

A nima nostra sicut passer erepta est de laqueo venãtiũ.

L aqueus cõtritus est, et nos liberati sumus.

A diutorĩũ nostrũ in nomine domini.

The.xv.psalme.

EXcept the lorde had bene amonge vs (let Israell nowe speake) except the Lorde had bene amonge vs.

When men rose agaynste vs peraduẽture they myght haue swallowed vs vp quycke.

When theyr furye was greate agaynst vs/ paduẽture the water myght haue couped vs vp.

Our soule hath passede ouer a ryuer/ our soule peraduenture myght haue passed ouer a water intollerable.

Blessed be ye lord: which hath not suffered vs to be caught with theyr teth.

Our soule hath ben delyuered euen as a sparowe frome the foulers snare.

The snare is worne out/ and we are delyuered.

Our helpe consysteth in the name of the Lord/ which made

heauen and earth.

Glory be to the father and to the sonne/ & to the holy ghost.

As it was in the begynnyng/ & as it is nowe & euer shalbe.

So be it.

qui fecit celū & terram.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

The.Cxviii.psalme.

Psalmus.Cxviii.

They that truste in the Lord / as a mountayne of Syon/ he shall neuermore be moued/ which inhabiteth Jerusalem.

Mountayns are in the cyrcuite of it/ and the Lorde is in the cyrcuitye of his people / frome thys tyme forthe and euermore.

For the lorde shall not leaue the rodde of synners / vpon the lotte of the Juste/ lest the Juste shulde extende theyr hādes vnto synne.

Do wel (O lorde) to the good and vpryght in harte.

But those that swarue / the

Qui confidūt in domino sicut mons syon, nō commouebitur in eternū qui habitat in Jerusalem.

Montes in circuitu eius et dominus in circuitu populi sui, ex hoc nunc et vsq; in seculum.

Quia nō relinquet dominus virgā peccatorum super sortē iustorum, vt non extendant iusti ad iniquitatē manus suas.

Benefac domine, bonis & rectis corde

Declinantes autē

in obligationes adducet dominus cū operātibus iniquitatē pax sup Jsrael
Gloria patri & filio et spiritui sancto.
Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

lorde shall bryng into bondes with them that worke wyckednesse/peace be vpon Jsrael.
Glory be to the father and to the sonne/& to the holy ghost.
As it was in the begynnyng/& as it is nowe & euer shalbe.
So be it.

Psalmus. Cxxv.

IN conuertendo dominus captiuitatem syon, facti sumus sicut cōsolati.
Tunc repletum est gaudio os nostrum et lingua nostra exultatione.
Tunc dicent inter gentes, magnificauit dominus facere cum eis.
Magnificauit dñs facere nobiscū facti sumus letantes.
Conuerte domine captiuitatē nostrā, sicut torrens in austro.
Qui seminat in lachrymis, in exulta-

The.cxxv.psalme.

When the Lorde turneth agayne/the captiuitye of syon/then shall we be lyke vnto them that dreame.
Then oure mouthe is fylled with laughter/and our tonge with ioye.
Then shal it be sayd amonge the heathen/the lord hath done great thynges for them.
Yee the lorde hath done great thynges for vs alredy/wherfore we reioyse.
Turne our captiuitye(o lord) as the ryuer in the South.
They that sowe in tears/shal

reye in ioye.

They that wente forthe weppynge and sowed theyr sede / shall come wyth ioye & bryngе theyr sheues with them.

Glorye be to the father / and to the sonne / & to the holy ghoste.

As it was in the begynnyng / & as it is nowe and euer shalbe

So be it.

The.cxxvi.psalme.

Except the Lorde buylde the house / theyr laboure is but bayne that buylde it.

Except the Lorde kepe the cytye / the watche man waketh but in bayne.

It is but loste laboure that ye ryse vp early / aryse after youre syttynge ye that eat the breade of sorowfulnesse

When he hath geuen slepe to his welbeloued / lo the heritage of ye lordes chyldre / the reward of the fruyte of the wombe.

tione metent.

Euntes ibãt et flebant, mittentes semina sua, venientis autem venient cum exultatione, portantes manipulos suos

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus.cxxvi.

Nisi dominꝰ edificauerit domum, in vanum laborauerũt qui edificant eam.

Nisi dominꝰ custodierit ciuitatẽ, frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere surgite postꝙ sederitis qui manducatis panem doloris.

Cum dederit dilectis suis somnũ, ecce hereditas domini filii merces fructus ventris.

Sicut sagitte i manu potentis, ita filii excussorum.

Beatus vir qui implebit desiderium suum ex ipsis, non confundetur, cum loquetur inimicis suis in porta.

Gloria patri. &c.
Sicut erat. &c.

Psalmus. Cxxvii.

Beati omnes qui timent dominum, qui ambulant in viis eius.

Labores manuum tuarum quia manducabis, beatus es et bene tibi erit.
Uxor tua sicut vitis abundans, in lateribus domus tue
Filii tui sicut novelle olivarum, in circuitu mense tue
Ecce sic benedicetur homo, qui timet dominum.

Lyke as the arrowes in the hãde of the giant/ euẽ so are the chyldrẽ of smyters.

Happy is the man that hath his desyre full of them / he shal not be ashamed when he shall speake with his enemies in the gate.

O glory be to the father. &c.
As it was. &c.

C. The. Cxxvij. psalme.

Blessed are all they that feare the lord/ and walke in his wayes.

For thou shalte eate the labours of thyne owne handes/ O happy arte thou & it shal go well wyth the.

Thy wyfe shall be as a fruytfull vyne vpon the walles of thy house.

Thy chyldren lyke the Olyue braunches rounde aboute thy table.

Lo thus shal the man be blessed that feareth the lorde.

The Lorde blesse the out of Syon / that thou mayest se Jerusalem in prosperytye all thy lyfe longe.

Benedicat tibi dominus ex Syon, et videas bona Jerusalem omnibus diebus vite tue.

Yee thou mayst se thy childrēs chyldren/& peace vpon Jsraell.

Et videas filios filiorum tuorum,pacem super Jsraell.

Glory be to the father.&c.

Gloria patri.&c.

As it was.&c.

Sicut erat.&c.

The.cxxviij.psalme.

Psalmus. cxxviij.

Many a tyme haue they fought agaynst me from my youthe vp (maye Jsraell nowe saye.

Sepe expugnauerūt me a iuuentute mea,dicat nunc Jsraell.

Yee many a tyme haue they fought agaynste me frome my youth vp/but they haue not ouercome me.

Sepe expugnauerunt me a tuuētute mea,etenim non potuerunt mihi.

The vngodly buylded vpon my backe/and prolonged theyr iniquite.

Supra dorsū meū fabricauerūt peccatores, prolongauerunt iniquitatē suā.

But the ryghtuous lord hath hewē the neckes of the vngodly in peces.

Dominus iustus cōcidet ceruices peccatorum.

Let them be confunded & turned backewarde / as many as

Confundantur et conuertātur retrorsum omnes qui ode

runt Syon.
Fiant sicut fenum tectorum, quod priusq; euellat exaruit

haue euyll wyll at Syon.
Let them be euen as the haye vpon the house toppes/ whiche wydderyth before it be plucked vp.

De quo non implebit manum suã qui metet, et sinum qui manipulos colliget
Et nõ dixerũt qui preteribant benedictio dñi super vos, benedixim⁹ vobis in nomine domini.

Wherof the mower wyll not fyll his hande/ neyther he that bynde vp the sheues his bosome
So that they whiche go by/ saye not so moche as the lorde prosper you/ we wysshe you good lucke in the name of the lorde.

Gloria patri. &c.
Sicut erat. &c.

Glory be to the father. &c.
As it was. &c.

Psalmus. Cxxix.

De profundis clamaui ad te dñe, domine exaudi vocem meam.
Fiãt aures tue intendẽtes, in vocem deprecationis mee.
Si iniquitates obseruaueris domine dñe quis sustinebit

¶ The. Cxxix. psalme.

Out of the deepe called I vnto the lorde (O lorde) heare my voyce.
O let thyne eares cõsyder wel the voyce of my complaynte.
If thou (Lorde) wylt be extreme to marke our iniquityes (o lord) who may abyde it:

But there is mercy with the/ and bycause of thy law haue I abyden the (O Lorde.)

My soule hath abyden in his worde / my soule hath trusted in the Lorde.

From the morynge watche vntyll nyght/let Israel trust in the Lorde.

For wyth ye lord there is mercy & his redēpcyon is plēteous.

And he shall redeme Israell frome all his synnes.

Glory be to the father. &c.

As it was. &c.

The.C.xxx.psalme.

LOrd I am not hye mynded / I haue no proude lokes.

I do not exercyse my selfe in great matters / whiche are to hye for me.

Yf I dyd not thynke mekely / but dyd exalte my soule.

As a wenelyng is frō his mo

Quia apud te propiciatio est, et propter legem tuā sustinui te domine.

Sustinuit anima mea in verbo eius, sperauit aia mea in domino.

A custodia matutina vsq; ad noctem, speret Israll in domino.

Quia apud dominum misericordia, & copiosa apud eum redemptio.

Et ipse redimet Israeli ex omnibus iniquitatibus eius.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxx.

DOmine non est exaltatū cor meum, neq; elati sunt oculi mei.

Neq; ambulaui in magnis, neq; in mirabilibus super me

Si non humiliter sentiebam, sed exaltaui animam meā,

Sicut ablactatus

super matrem suã,
ita retributio ẽ anima mea.
Speret Jsraell in domino, ex hoc nũc et vsqꝫ in seculum.
Gloria patri. ꝛc.
Sicut erat. ꝛc.

Psalmus. Cxxxi.

Memento domine dauid et omnis mansuetudinis eius.
Sicut iurauit dño votum vouit Deo Jacob.
Si introiro in tabernaculum domꝰ mee, si ascendero in lectum strati mei.
Si dedero sõnum oculis meis, & palpebꝛis meis dormitationem, et requiẽ tempoꝛibus meis.
Donec inuenã locum domino, tabernaculũ deo Jacob.
Ecce audiuimꝰ eũ in effrata, inueniꝰ eam in cãpis silue.
Introibimus in ta

ther / so is the retribulacion in my soule.

Let Jsrael trust in yᵉ lorde frõ this tyme furth for euermore.
Glory be to the father. ꝛc.
As it was. ꝛc.

The. C. xxxi. psalme.

Lorde remembre Dauid and all his trouble.
Howe he sware vnto the lord and vowed a vowe / vnto the myghtye one of Jacob.
I wyl not come within the tabernacle of my house / nor clyme into my bedde.
I wyl not suffre myne eyes to slepe / nor myne eye lyddes to slombre.
Untyl I fynde out a place for the Lorde / an habytacyon for the God of Jacob.
Lo we herde the same at Ephrata / & foũde it in the woody feldes.
We wyll go into his taberna-

cle / and fall downe before his
fote stole.

Arise (O Lorde) into thy rest
ynge place / thou and the arke
of thy strength.

Let thy prestes be clothed with
ryghtuousnes / and let thy sayn
tes reioyse.

For thy seruaũt Dauids sake
turne not away the presence of
thyne anoynted.

The lorde hath made a fayth
full oth vnto Dauid / & he shall
not shrynke frõ it / of the fruyte
of thy body shal I set vpon thy
seate.

If thy chyldren wyll kepe my
couenaũt / and my testymonye
that I shall learne them.

Their chyldren also shall syt
vpon thy seate for euermore.

For the lorde hath chosẽ Syõ
to be an habytacyon for hym
selfe hath he chosen her.

This shall be my reste / here

tabernaculũ eius, adorabimꝰ in loco vbi
steterunt pedes eiꝰ.

Surge dñe in requiem tuã, tu et archa
sanctificationis tue.

Sacerdotes tui induantur iusticiam,
et sancti tui exultẽt

Propter Dauid seruum tuũ, non auer
tas faciem xpi tui.

Iurauit dñs dauid
veritatem et nõ frustrabitur eã, de fruc
tu ventris tui ponã
super sedem tuam.

Si custodierint filii tui testamentum
meũ, et testimonia
mea hec que docebo
eos.

Et filii eorũm, vsq; in seculum sedebũt
super sedem tuam.

Quoniã elegit dñs
syon, elegit eam in
habitationem sibi.

Hec requies mea in seculum seculi,

habitabo quoniam elegi eam.

Uiduam eius bene dicens benedicam, pauperes eius satu rabo panibus.

Sacerdotes eius induam salutari, et sancti eius exultati one exultabunt.

Illuc producã cor= nu Dauid, parau i lucernam xpo meo.

Inimicos eius in= duã confusione, su= per ipsum autem ef florebit sãctificatio mea.

Gloria patri.&c.

Sicut erat.&c.

Psalmus.Cxxxii.

Ecce quã bo= num et quã iocundum, habita= re fratres in vnum.

Sicut vnguẽtum in capite, quod des= cendit in barbã, bar

wyll I dwell / for I haue a de= lyte therin.

I wyll blesse hyr wedowes with increase/and wyl satysfye her power with breade.

I wyll decke her prestes with health/and her sayntes shal re ioyse and be glad.

There shal I make the horne of Dauyd to florysshe / I haue ordeyned a lanterne for myne anoynted.

As for hys enemyes I shall cloth them with shame/but vp on himselfe shall his owne flo= rysshe.

Glory be to the father.&c.

As it was.&c.

The.Cxxxii.psalme.

Beholde howe good and ioyfull a thynge it is bre= thren to dwel together in vnite

It is lyke the precious oynte= ment vpõ the heade/ that rãne downe vpon the beerde/euẽ vn

to Aarons beerde.

And wente downe to the skyrtes of his clothynge.

Lyke y' dew of Hermõ/which fell vpon the hyll of Sion.

For there the lorde promysed his blessyng & lyfe for euermore

Glory be to the father.&c.

As it was at the.&c.

The.cxxxiii.psalme.

Beholde/o prayse the lord all ye seruauntes of the Lorde.

Ye that stãde in y' house of the Lorde in the house of our god.

Lyft vp your handes in the nyght to the sãctuary/ & prayse the Lorde.

The Lorde whych made heauẽ & earth/blesse the out of sion

Glory be to the father.&c.

As it was in the.&c.

The antheme.

Remẽber not (o Lorde) the faultes ether of vs or of our pa

bam Aaron.

Quod discendit in orã vestimenti eius

Sicut ros hermon qui descendit in mõtem Syon.

Quoniam illic mãdauit dominus benedictionem & vitã vsq; in seculum.

Gloria patri.&c.

Sicut erat.&c.

Psalmus.cxxxiii.

Ecce nunc benedicite dñm omnes serui dñi.

Qui statis i domo domini in atriis domus dei nostri.

In noctibus extollite manus vestras in sancta, benedicite dominum,

Benedicat te, dñs ex Syon, qui fecit celum et terram.

Gloria patri.&c.

Sicut erat.&c.

Antiphona.

Ne reminiscaris domine, delicta nostra, vel parentum

nostrorū, nec̄ vin-
dictā sumas de pec-
catis nostris. Par-
ce domine parce po-
pulotuo quē rede-
misti pręcioso san-
guine tuo, ne in eter
nū irascaris nobis.

rentes/ nether take thou benge
aunce on oure synnes / spare (o
Lorde) spare thy people which
thou haste redemed wyth thy
precious bloode/ be neuer more
angre wyth vs / but mercyfull
heare vs cryeng vnto the. And
graunt also all the sayntes be-
sely to praye for vs and vouch-
safe mercyfully to heare vs by
Christ oure Lorde. So be it.

¶ The signification of thys
worde Letanye.

¶ Mamercus byshoppe of Vi-
enne/ what tyme that a terrible
earthquake fel in hys prounce
Leo the fyrste then beynge by-
shope of Rome/ caused the peo-
ple to assemble and to go toggy-
ther in a longe araye/ prayenge
and callyng vpon God/ which
thynge now we call processyō/
bycause we vse in the same to
procede or go forth. Here of it
came that when any greuous

plage was / eyther sende by God amonge the people / or any sodeyn chaunce of gladnesse chaunsed / processyon hath alwayes bene vsed / sometyme to pacyfye goddes wrath / & sometyme to thanke hym of his benefytes. For this cause dyd Agapetus bysshoppe of Rome fyrste instytute that processyon shulde be done euery Sondaye throughout the yere / and after hym Gregory in the tyme of a common pestylēce caused more solempne ordre and syngynge to be vsed therin / and ordeyned thys seruyce called (Letany) Whiche is a greke worde / and as muche in Englysshe to saye as (supplicacīō or prayer) Wher of it hath taken his name / because that in our generall Processyons and rogacyon dayes / prayer & supplycacyon is made vnto God for the people / and

for all estates/ accordyng to the counsayle of saynt Paule. 1. Timothei. ij. and dyuers other examples of scryptures.

Kyrie eleison.
Christe eleison.

Kyrie eleison.
Pater de celis deꝰ. Miserere nobis.
Fili redẽptor mũdi deus. Miserere nobis.
Spiritꝰ sancte deꝰ Miserere nobis.
Sctã trinitas vnꝰ deꝰ miserere nobis.
Sãcta Maria virgo ꝙ mater dei. ora.
Sctẽ Michael. ora
Sãcte Gabriel. ora
Sctẽ Raphael. ora
Omnes sancti ãgeli, et archangeli. ora
Omnes sancti beatorum spiritum ordines. ora.
Sancte Johannes Babtiste. ora.

LOrde haue mercy on vs
Christe haue mercy on vs.

LOrde haue mercy on vs.
God the father of heauẽ. haue mercy on vs.
Goddes sonne redemer of the worlde. Haue mercy on vs.
God the holy ghost. Haue mercye on vs.
Holy Trynyte one god. Haue mercy on vs.
Holy Marye virgyn and mother of God. Pray for vs.
Saynt Mychael. pray for vs.
Saynt Gabriel. pray for vs.
Saynt Raphael. pray for vs.
All holy aungels ꝙ archaungels. pray for vs.
All order of holy spirites. pray
Saynt John Baptyst. pray.

All holy Patryarches & Pro-
phetes pray for vs.
Saynt Peter pray for vs.
Saynt Paule pray for vs.
Saynt Andrewe pray for vs.
Saynt Johñ pray for vs.
Saynt James pray for vs.
Saynt Thomas pray for vs.
Saynt Phylyp pray for vs.
Saynt James pray for vs.
Saynt Mathewe pray for vs.
Saynt Bartholome pray.
Saynt Symon pray for vs.
Saynt Tathe pray for vs.
Saynt Mathye pray for vs.
Saynt Barnabe pray for vs.
Saynt Marke pray for vs.
Saynt Luke pray for vs.
All holy apostles and euange-
listes pray for vs.
All holy disciples and innocen-
tes pray for vs.
Saynt Steuen pray for vs.
Saynt Clement pray for vs.
Saynt Timothe praye for vs.

Omnes sãcti patri
arche et Prophete.
Orate pro nobis.
Sancte Petre ora.
Sancte Paule ora.
Sãcte Andrea ora.
Sãcte Johês. ora.
Sãcte Jacobe ora.
Sãcte Thoma ora.
Sancte Philippe.
Ora pro nobis.
Sãcte Jacobe ora.
Sctê Mathee ora.
Sancte Bartholo-
mee Ora p nobis.
Sãcte Simõ ora.
Sctê Thadee ora.
Sctê Mathia ora.
Sancte Barnabe
Ora pro nobis.
Sãcte Marce ora.
Sancte Luce ora.
Ões sancti apostoli
et euãgeliste orate.
Ões sãcti discipuli,
et innocentes orate.
Sancte Stephane
Ora pro nobis.
Sãcte clemẽs ora.
Sancte Thimothe
Ora pro nobis.

Sctē dionisie ora.
Omnes sancti martires orate p nobis
Ōēs sancti confessoris Orate p nobis.
Sancta Anna ora.
Sancta Elizabeth
Ora pro nobis.
Sācta maria magdalene ora p nobis.
Sctā Martha ora
Omnes sancti virgines orate.
Omnes sācti et electi dei orate.
Propitius esto, parce nobis domine.
Ab oi malo, Libera nos domine.
Ab insidiis diaboli Libera nos dñe.
A dāpnatione ypetua. libera nos dñe
Ab imētib9 pctōrū nrorū periculis. Li.
Ab infestationibus demonum, Libera.
A spiritu fornicationis, Libera nos.
Ab appetita inanis glorie, Libera nos.
Ab oibus immūdi-

Saynt Dionise/ pray for vs.
All holy martyrs/ pray for us.
All holy confessors/ pray for us
Saynt Anne/ pray for us.
Saynt Elizabeth/ pray for us.
Saynt Mary Magdalene/ pray for us.
Saynt Martha/ pray for us.
All holy virgins/ pray for us.
All holy sayntes/ pray for us.
Be mercyfull/spare vs o lorde.
For all euel/ Lorde delyuer us
From the waytes of the deuell Lorde delyuer vs.
From endles dampnation/ Lorde delyuer us.
From ymmynet parell of oure synnes/ Lorde delyuer us.
From the assaultes of deuels/ Lorde delyuer us.
From the spyrete of fornicacion/ Lorde delyuer vs.
From the desire of vayneglory Lorde delyuer us.
From all vnclennes of body/

soule/lorde delyuer us.
From wrath and hate/and all euell wyll/lorde delyuer us.
From vnclene thoughtes/lord delyuer us.
From blyndnes of harte/lorde delyuer us.
From lyghtenynge and tẽpest/ lorde delyuer us.
Frõ sodeyne and vnprouyded death/lorde delyuer us.
By the mystery of thy holy incarnacõn/lorde delyuer vs.
By thy natiuite / lorde delyuer
By thy circumcision/lorde dely
By thy baptyme/lorde delyuer
By thy fastyng/lorde delyuer.
By thy crosse and passion/lord delyuer us.
By thy precious death / lorde delyuer us.
By thy glorious resurrection / lorde delyuer us.
By thy meruelous ascencion / lorde delyuer us.

cis mentis & corporis, Libera nos dñe
Ab oĩ ira & odio, & omni mala volũtate, Libera nos dñe.
Ab immũdis cogitationibus, Libe.
A cecitate cordis, li.
A fulgure & tẽpestatis, Libera nos dñe
A subitanea et improuisa morte, Li.
Per misteriũ sancte incarnationis tue, Libera nos domine
Per natiuitatẽ tuã, Libera nos dñe.
Per sanctam circũcisionẽ tuã, Libera.
Per baptismũ tuũ, Libera nos dñe.
Per ieiuniũ tuũ, li.
Per passionẽ et crucem tuam, Libera.
Per pretiosum mortem tuam, Libera.
Per gloriosã resurrectionẽ tuã, Libe.
Per admirabilẽ ascentionem tuã, Li.

Per gratiam sancti spãs paracliti, Li.
In hora mortis succurre nobis dñe.
In die iudicii, Li.
Peccatores, Te rogamus audi nos.
Ut pacem nobis dones, Te rogamus.
Ut mia tua, et pietas tuanos semper custodias, Te rogamus audi nos.
Ut ecclesiam tuam regere et defensare digneris, Te rogamus audi nos.
Ut regi nr̃o et prin cipibus nostris, pacem et verã concordiã, atq; victoriã donare digneris, te rogam' audi nos.
Ut episcopos et antistites nr̃os, et oẽs cõgregationes illis in statu religione cõseruare digneris, Te rogamus.
Ut congregationes oim sanctorũ in tuo sctõ seruitio conseruare digneris, Te.
Ut cõctum populu

By the grace of the holy ghost Lorde delyuer vs.
In the houre of death/ Lorde succoure vs.
In the daye of iudgement/ lord delyuer vs.
We synners/pray the to heare.
That thou geue vs peace/ we pray the to heare vs.
That thy mercy and thy pytie maye euer preserue vs/We pray the to heare us/
That thou vouchsaufe to gouerne/ and kepe thy church/We pray the to heare us.
That thou geue peace/cõcorde and victorye to our kynge and prices/we pray the to heare us
That thou kepe al our byshoppes and prelates in holy religion/we praye the to heare vs.
That thou kepe all the congregacions of sayntes in thy holy seruice/we pray the to heare us
That thou preserue all christẽ

people whych thou haste redemed wyth thy precious bloode we pray the to heare us.

That thou geue all oure benefactours euerlastynge benefytes/we praye the to heare vs.

That thou wylte delyuer the soules of vs & our parentes frō eternall damnacion/we praye the to heare us.

That thou vouchsafe to geue & preserue the frutes of the earth we pray the to heare vs.

That thou vouchsaufe to caste vpon vs thy mercyful eyes/we pray the to heare us.

That thou do cause the obsequy of our seruice to be acceptable/we praye the heare us.

That thou do plucke vp oure myndes vnto heauenly desyres we praye the to heare us.

That thou vouchsaufe to beholde and releue the myserye of the poore and the captiue/we.

rpiani pcioso sanguine tuo redemptum cōseruare, Te.

Ut oibus benefactoribus nris sēpiterna bona retribuas, Te rogamus.

Ut animas nostras et parentū nostrorū ab eterna damnatione eripias, Te ro.

Ut fructus terre dare et conseruare digneris, Te rogam⁹.

Ut oculis misericor die tuc sup nos reducere digneris, te rogam⁹ audi nos.

Ut obsequiū seruitutis nostre rationabile facias, Te rogam⁹ audi nos.

Ut mentes nostras ad celestia desideria erigas, Te rogam⁹ audi nos.

Ut miserias pauperum et captiuorum mitueri et relcuare digneris, Te rogamus audi nos.

Ut oibus fidelibus
viuis et defunctis
requiem eternã do-
nes, Te rogamus.
Ut nos exaudire dig
neris, Te rogam⁹.
Fili dei, Te roga.
Fili dei, Te roga.
Fili dei, Te roga.

That thou gene euerlastynge
rest to al that belene in the both
quycke and deade/ we pray the
That thou vouchsafe to heare
us/we praye the to heare us.
Sonne of God / we pray the to
Sonne of God/ we pray the to
Sonne of God/ we pray the to

Agnus dei qui tol-
lis peccata mundi,
exaudi nos dñe.

O Lambe of God that takest
away the synne of the worlde/
heare us lorde.

Agnus dei qui tol-
lis peccata mundi.
Parce nobis dñe.
Agnus dei qui tol-
lis peccata mundi,
Miserere nobis.
Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster. ꝛc.
Et ne nos. ꝛc.
Sed libera. ꝛc.

O Lambe of God that takest
away the synne of the worlde /
spare us lorde.
O Lambe of God/that takeste
away the synne of the worlde/
haue mercy on us.
Lorde haue mercy on us.
Christ haue mercy on us.
Lorde haue mercy on us.
Our father. ꝛc. And leade vs
not. But delyuer vs.

℣ Versus.
℟ Peccauimus cũ
patribus nostris.
℣ Respondeo.

The Versicle.
We haue offended wyth our fa-
ther. The answere.

we haue done wronge & cõmit ted iniquitie. ¶The Verſicle. Lorde do not wyth vs accor dyng to our ſynnes. ¶Anſwer Nether reward thou vs after our vngodlynes ¶Verſicle Lorde ſhewe vs thy mercy

¶The anſwere

And geue vs thy ſauyng helth

¶The verſicle

And let thy mercy come vpon vs Lorde. ¶The anſwer.

Thy ſauynge helth accordyng to thy promyſe.

¶The Verſicle.

Lorde ſaue the Kynge and the realme. ¶The anſwere.

And hear vs in the day where in we call vnto the.

¶The Verſicle.

Let thy preſtes do on iuſtice

¶The anſwere.

And let thy ſayntes reioyſe

¶The Verſicle

For our brothers and ſyſters

Iniuſte egimus iñ iquitatem fecimus.

¶Verſus.

Domine non ſcõm petã noſtra facias nobis.

¶Reſponſum

Neq; ſcõm iniquitates nras facias nobis. ¶Verſus.

Oſtende nobis dñe miaz tuã. ¶Reſponſũ.

Et ſalutarẽ tuũ da nobis. ¶Verſus.

Et veniat ſuy nos miam tuã domine.

¶Reſponſum.

Saluatare tuũ ſcõz eloquium tuum ℣. Dñe ſaluũ fac re gem et regnum.

¶Reſponſum.

Et exaudi nos in die in qua inuocaue rim⁹ te. ¶Verſus.

Sacerdotes tui in duantur iuſticiam.

¶Reſponſum.

Et ſcti tui exultẽt.

¶Verſus.

℣ro fatribus et ſo roribus noſtris.

℟. Responsum.
Saluos fac seruos tuos et ancillas tuas (deus meus) sperantes in te.
℣. Versus.
Mꝛemus pꝛo cũcto populo chꝛistiano.
℟. Responsum.
Saluũ fac populũ tuũ dñe, et benedic hereditati tue, et rege eos et extolle illos vsqꝫ in eternũ.
℣. Versus.
Dñe fiat pax in virtute tua.
℟. Responsum.
Et abundantia in turribus tuis.
℣. Anime omnium fidelium defunctorum per misericordiam det, requiescãt in pace. ℣. Versus.
Dñe exaudi oꝛationẽ meã. ℟. Responsũ.
Et clamoꝛ meus ad te veniat.
℣. Pꝛo peccatoꝛum remissione

DEus cui pꝛopꝛiũ est mi-

The Letany.

℟. The answere.
Saue (o God) thy seruauntes both men and wemẽ that trust in the. ℣. The Versicle.
Let vs pray foꝛ al christẽ people.
℟. The answere.
Lorde saue thy people & blesse thyne heretage / and rule them and exalte them euermore.
℣. The Versicle.
Lorde sẽde peace through thy vertue. ℟. The answere.
And great abundaũce in euery contre.
℣. The soules of all faythfull departed by the mercy of God / let them rest in peace.
℟. The Versicle.
Lorde heare my prayer.
℣. The answere.
And geue hearynge to my clamoure.
℣. Foꝛ remission of synnes.

GOd to whome it is apropried to be merciful euer



¶ The Euensonge of the dyrige.

¶ The Antheme.

I shall please.

¶ The. Cxiii. psalme.

I Am we' pleased that the lord hath herd the voyce of my prayer.

That he hathe enclyned hys eare vnto me/therfor wyl I cal vpon hym as longe as I lyue.

The snares of death compassed me rounde about/ the payns of hell gate hold v' on me/

¶ Ue spere exequiarum.

¶ Antiphona.

Placebo.

Psalmus. Cxiii.

Dilexi: quoniam exaudiet dominus vocem orationis mee.

Quia inclinauit aurem suam mihi, et in diebus meis invocabo.

Circundederunt me dolores mortis, et pericula inferni invenerunt me tribulationem et

dolorem inuent.
Et nomen dñi inuocaui, O domine libera aiam meam.
Misericors dominus et iustus, et deus nr̄ miseratur.
Custodiens parvulos dominus, humiliatus sum et liberauit me.
Conuertere anima mea in requiem tuā q; dominus beneficit tibi.
Quia eripuit animam meam de morte, oculos meos a lachrymis, pedes meos a lapsu.
Placebo dño, in regione viuorum.

I found trouble and heuinesse.
Then called I vpō the name of the Lorde (O lorde delyuer my soule.
Gracyous is the lord & ryghteous/yee our God is mercyfull.
The lorde preserueth the symple/I was brought down and he helped me.
Turne agayne then vnto thy rest (O my soule) for the Lorde hath gyuen the thy desyre.
And why? thou haste delyuered my soule from death/myne eyes from teares/ and my feete frome fallynge.
I wyl walke before the lorde/ in the lande of the lyuynge.

Antiphona.
Placebo domine in regione viuorum.

The anthem.
I shall please the Lorde in the regyon of the lyuynge.

Antiphona.
Heu me.

The anthem. Wo is me.

Psalmus. Cxix.
Ad dominū cum tribula

The. Cxix psalme.
Whē I am in trouble/ I call vpon the lorde/ & he hath

herde me.

Delyuer my soule (O lorde) frō lyeng lyppes/ & frō a deceyt ful tonge.

What rewarde shalbe geuen or done to the thou false tonge. Euen myghty and sharpe arrowes/ with hote burnynge coles.

Wo is me that my banishmēt endureth so longe / I dwell in the tabernacles of the sorofull My soule hath longe dwelled amonge them that be enemyes vnto peace.

I laboured for peace but whē I spake therof / they prepared them to battayle.

¶ The anthem.

Wo is me/ for that my banysh ment is prolonged.

¶ The Cxx. psalme.

I Lyfte vp myne eyes vnto the hylles from whēce commeth my helpe.

rer clamaui, et exaudiunt me.

Domine libera animam meam a labiis iniquis, et a lingua dolosa.

Quid det tibi aut quid apponatur tibi, ad linguā dolosā

Sagitte potentis acute cum carbonibus desolatorijs.

Heu mihi quia incolatus meus prolongatus est, habitaui cum habitantibus cedar.

Multum incola fuit aīa mea, cū his q̄ oderunt pacem.

Eram pacificus, cū loquebar illis impugnabant me gratis.

¶ Antiphona.

Heu me quia incolatus meus prolongatus est,

¶ Psalmus. Cxx.

Leuaui oculos meos in mōtes, vnde veniet auxilium mihi.

Auxilium meum a domino, qui fecit celum et terram.
Non det in commotionem pedem tuū, neq; dormitet qui custodit te.
Ecce non dormitabit neq; dormiet, q̄ custodit Jsrael.
Dominus custodit te, dominus protectio tua super manū dexteram tuam.
Per diem sol non uret te, neq; luna p noctem.
Dominus custodit te ab oi malo, custodiat animam tuam dominus.
Dominus custodiat introitum tuum et exitum tuum, et ex hoc nunc et vsq; in seculum.

℣ Antiphona.
Dominus custodit te ab oi malo, custodiat animam tuam dñs. ℣ Antiphona
Si iniquitates.
Dominus. etc.

My helpe cōmeth frō the lorde whych made heauen and earth
He shall not suffre thy foote to slype / nether shall he that kepeth the / fall into a slomber.
No he shall nether fall a slepe nor slomber / whych kepeth Jsraell.
The Lorde kepeth the / the Lorde is thy defence / more thē the ryght hande.
The Sonne shall not burne the by daye / nor the Moone by nyght.
The Lorde kepeth the frō al euell / the lorde kepeth euen thy soule.
The Lorde kepe thy goynge in and goynge out / from thys tyme forth and euermore.

℣ The antheme.
℣ The Lorde kepeth the from al euel: he kepeth euē thy soule.
℣ The antheme. Yf thou.
℣ The. Cxxix. psalme.

OUt of the deepe called I vnto the (O Lorde) lorde heare my voyce.

O let thyne eares cõsyder well the voyce of my complaynte.

If thou (Lorde) wylt be extreme to marke our iniquities (O Lorde) who maye abyde it:

But there is mercy wyth the/ and bycause of thy law haue I abyden the (O Lorde.)

My soule hath abyden in hys worde/ my soule hath trusted in the Lorde.

From the morynnge watche vntyll nyght/ let Israel trust in the Lorde.

For wyth ye lorde ther is mercy/ & his redẽpciõ is plẽteous.

And he shal redeme Israel frõ all his iniquities. ℭ Antheme.

ℭ If thou (Lorde) imputest mens synnes vnto them: Lord who shall abyde it.

The antheme. The workes

DE profundis clamaui ad te dñe, dñe exaudi vocem meam.

Fiãt aures tue intendentes in vocem deprecationis mee.

Si iniquitates obseruaueris domine dñe quis sustinebit.

Quia apud te propiciatio est, et propter legem tuam sustinui te domine.

Sustinuit anima mea in verbo eius, sperauit aĩa mea in domino.

A custodia matutina vsq; ad noctẽ spet Israell in dño.

Quia apud dominũ misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israell ex omnibus iniquitatibus eius.

ℭ Antiphona.

Si iniquitates seruaueris dñe quis sustinebit.

Psalmus. Cxxxvii.

Confitebor tibi in toto corde meo, quoniam audisti verba oris mei, in conspectu angelorum psallam tibi.

Adorabo ad templum sanctum tuum, et confitebor nomini tuo, super misericordia et veritate tua, quoniam magnificasti super omne nomen sanctum tuum.

In quacunque die invocauero te exaudi me, multiplicabis in aia mea virtutem.

Confiteantur tibi dñe omnes reges terre, quia audierunt oia verba oris tui.

[illegible]cantent in viis [illegible]mini, quoniam magna [illegible]ria domini.

[illegible]quoniam excelsus [illegible]mus & humilia

The Dirige.

The. C. xxviii. psalme.

I Wyll gene thankes vnto the (O Lorde) wyth my whole harte for thou hast herd the wordes of my mouth/ euen before the goddes Wyll I synge prayses vnto the.

I Wyll worshyp towarde thy holy temple and prayse thy name because of thy louynge kindnes/ & truth: for thou hast magnified thy worde/ accordyng vnto thy great name.

Whē I cal vpō the heare thou me/ and endue my soule wyth much strength.

All the kynges of the earthe shall prayse the (o Lorde) whā they heare the wordes of thy mouth.

Yee they shal synge in the wayes of the Lorde / that greate is the glorye of the Lorde.

For though the lorde be hygh yet hath he respecte to the low-

ly / as for the proude he beholdeth hym afarre of.

Though I walke in the myddest of trouble / yet shalt thou refreshe me: thou shalte stretche forth thyne hande vpon the furiousnes of myne enemyes and thy ryght hande shall saue me.

The Lorde shall make good for me / yee thy mercy (o lord) endureth for euer: despyse not thē the worke of thyn owne hādes

¶ The antheme.

Lorde despyce not the workes of thyne handes.

¶ The versicle.

From the gates of hell

¶ The answere.

Lorde delyuer theyr soules.

¶ The Antheme. I herde a

¶ The songe of blessed Mary.

MY soule magnifyeth the Lorde.

And my spyrete hath reioyced in God my Sauiour.

respicit, et alta a lōge cognoscet.

Et ambulauero in medio tribulatiōis viuificabis me, & super iram inimicorū meorum extendisti manum tuam, et saluum me fecit dextera tua.

Dominus retribuit pro me dñe misericordia tua in seculum, opera manuū tuarū ne despicias.

¶ Antiphona.

Opera manuū tuarū dñe ne dispicias.

¶ Versus.

A porta inferi.

¶ Responsum.

Erue domine animas eorum.

¶ Antiphona.

Auditui vocem.

¶ Canticum beate Marie.

MAgnificat anima mea dominum.

Et exultauit spiritus meus, in deo salutari meo.

Quia respexit humilitatē ancille sue, ecce enim ex hoc beatam me dicent omnes generationes.

Qui fecit mihi magna qui potens est, & sanctū nomen eius.

Et misericordia eius a progenie in progenies, timentibus eum.

Fecit potentiam in brachio suo, dispersit superbos mente cordis sui.

Deposuit potentes de sede, et exaltauit humiles.

Esurientes implenit bonis, et diuites dimisit inanes.

Suscepit israel puerum suū, recordatus misericordie sue.

Sicut locutus est ad patres nostros, Abraham et semini eius in secula.

For he hath loked on the low degre of his hande mayden/ behold now from hēse forth shall all generacions cal me blessed.

For he that is myghtye hath done to me great thinges/ & blessed is his name.

And his mercye is alwayes on thē that feare hym/ throughout al generaciōs.

He hath shewed strēgth with his arme/ he hath scattered thē that are proude in the imagynaciō of theyr hartes.

He hath put downe the myghtye from theyr seates/ and hath exalted them of lowe degre.

He hath fylled the hungrye with good thynges/ and hath sent away the ryche emptye.

He hath remembred mercye/ & hath holpen his seruaūt Israel

Euen as he promysed to our fathers/ Abraham and to his sede for euer.

The Dyryge.

¶ The antheme.

¶I haue herde a voyce frō he uen sayeng/blessed be the dead whiche dye in the Lorde. Lord haue mercy on vs. Christ haue mercy on vs. Lorde haue mercy on vs. Our father.

¶ The. Cxlv. psalme.

PRayse the Lorde (O my soule) whyle I lyue wyll I prayse ye lord/I wyl prayse ye lord as lōge as I shal remaine O put not your truste in prynces nor in the Chyldren of men/ for there is no helpe in them. For when the breth of mā goeth forth he shall turne agayne to his earth/& so al hys thoughtes perysh.

Blessed is he that hath ye god of Jacob for hys helpe/& whose hope is in the Lorde hys God whyche made heauen & earth/ the see and al that ther in is. Which kepeth his promyse for

¶ Antiphona.

¶ Audiui vocē de celo dicentem, beati mortui qui in domino moriuntur. Kyrie eleisō. Christe eleison. Kyrie eleisō Pater noster.

¶ Psalmus. Cxlv.

LAuda anima mea dominum, laudabo dominum in vita mea psallam deo meo q̄m diu fuero.

Nolite confidere in principibus, nec in filiis hominum in quibus non est salus.

Exibit spiritus et reuertetur in terrā suam, in illa die peribunt omnes cogitationes eorum.

Beatus cuius deus Jacob adiutor eius spes eius in dño deo ipsius, q̄ fecit celū et terram et omnia que in eis sunt.

Qui custodit ver-

tatem in seculum, facit iudicium iniuriã patientibus, dat escam esurientibus.

Dominꝰ soluit cõpeditos, dominꝰ illuminat cecos.

Dominꝰ erigit elisos, dominꝰ diligit iustos.

Dominus custodit aduenas, pupillum et viduam suscipiet et vias peccatorum disperdet.

Regnabit dominꝰ in secula deus tuus syon in generatione et generationem

℣ Versus.

A porta inferi.

℟ Responsum.

Erue domine animas eorum.

℣ Versus.

Credo videre bona domini.

℟ Responsum.

euer/Which helpeth thẽ to right that suffre wronge/ Whyche fedeth the hongrye.

The lorde louseth men out of prison/the lord geueth syght to the blynde.

The lord helpeth thẽ vp that are fallen/the Lorde loueth the ryghteous.

The lorde careth for the strangers/he defẽdeth the fatherles and wedow/as for the waye of yᵉ vngodly he turneth it vpsyde downe.

The lorde thy God (o Sion) is kynge for euermore/and thorow out all generacions.

℣ The versicle.

From the gates of hell.

℟ The answere.

Lorde delyuer theyr soules.

℣ The versicle.

I truste to se the goodes of the Lorde.

℟ The answere.

The Dirige.

In the lande of lyfe.

¶ The verficle.

Lorde God heare my prayer.

¶ The anſwere.

And geue hearynge to my clamoure.

In terra viuentiū.

℣ Verſus.

Domine exaudi orationem meam.

℟ Reſponſum.

Et clamor meus ad te veniat.

¶ Oremus.

¶ Let vs praye.

GOd to whom it is appropried to be mercyfull euer and to ſpare / be mercyfull to the ſoules of thy ſeruauntes of eche kynde / and forgeue thē all theyr ſynnes that they beynge lowſed from the bondes of death / maye aſcende vnto lyfe.

DEus cui proprium eſt miſereri ſemper et parcere, propitiare animabus famulorum famularumq; tuarū, et omnia eorum peccata dimitte, vt mortis vinculis abſoluti, tranſire poſſunt ad vitam.

O God the Lorde of pardon. Graunte vnto the ſoule of N. thy ſeruaūt (the yeares mynde of whole deathe we haue in remembraunce) a place of reſte / the bleſſefull quyete / & clereneſſe of the lyght.

DEus indulgentiarū domine, da anime famuli tui N. (cuius anuerſarium depoſitionis diem cōmemoramus) refrigerii ſedē, quietis beatitudinem, et luminis claritatem.

Deus qui ſtes apoſtolicos ſacerdotes famul- tuos pōtificali dignitate cenſeri feciſti, preſta queſum⁹, vt quorū vicem ad horam gerebant in terris, eorū perpetuo conſortio letentur in celis.

Deus venie largitor et humane ſalutis amator, queſum⁹ clementiā tuā vt noſtrarum congregationū fratres et ſorores qui ex hoc ſeculo tranſierunt, intercedēte beata maria ſemper virgine et beato Michaele archangelo cum omnibus ſanctis tuis, ad perpetue beatitudinis conſortium peruenire cōcedas.

Fidelium deus oīm cōditor et redēptor, animabus omniū fideliū

O God whyche haſt cauſed thy ſeruauntes in pontifycall dignitie/ to be accompted amonge the prieſtes apoſtolyke. Graūt we beſech the that they maye enioye in heauen the continuall cōpany of them / whoſe office they dyd beare ſomtyme beare in earth.

O God the graunter of pardon/ & the louer of mans ſaluacion/ we beſech thy mercy/ that thou wylt ſuffre the cōgregacio of our brothers/ & ſyſters beynge departed oute of thys worlde/ through the interceſſiō of bleſſed Mary the virgin/ and ſaynt Michel tharchangel/ and all holy ſayntes to come to the congregacion of euerlaſtynge felicite.

O God that arte creatoure and redemer of all faythfull people. Graunt vnto the ſoules of al true beleuers/ beyng

beade remission of all theyr synnes that through deuoute prayers they maye attayne the gracious pardon/Which they haue alwaye desyred / whyche shalte come to iudge the quycke and the deade / and the worlde / by fyre. So be it. God haue mercy on all Christen soules. so be it.

defunctorum remissionem cunctorũ tribue peccatorum, vt indulgentiam quã semper optauerunt pijs supplicationibus consequantur. Qui vĕturus es iudicare viuos & mortuos in seculum per ignĕ. Amen. Requiescant in pace. Amẽ.

Matens of the Dirige.

The antheme. Direct good.

The. v. psalme.

Heare my wordes (o lord) consyder my callynge.

O marke the voyce of my petition my kynge/and my god: for vnto yᵉ wyl I make my praier.

Heare my voyce (o lorde) by tymes / for early in the mornynge wyl I get me vnto the/yee and that wyth diligence.

For thou art not the god that hath pleasure in yᵉ wyckednes/ ther maye no vngodly persone

Ad matutinas exequiarum.

Antiphona. Dirige

Psalmus. v.

Uerba mea auribus pcipe dñe, itellige clamorem meum.

Intende voci orationis mee, rex meus et deus meus, quoniã ad te orabo dñe.

Mane exaudies vocem meam, mane astabo tibi et videbo.

Quoniam non deus volĕs iniquitatem tu es, nec̃ habitabit

iuxta te malignus.
Neq; permanebũt inuſti ante oculos tuos, odiſti omnes qui operantur iniquitatem.
Perdes oẽs qui loquuntur mendacium, virum ſanguinum et dolosum abominabitur dñs.
Ego autem in multitudine miſericordie tue, introibo in domum tuã, adorabo ad templum ſanctum tuum in timore tuo.
Domine deduc me in iuſticia tua propter inimicos meos, dirige in conſpectu meo viam meam.
Quñ non eſt in ore eorum veritas, cor eorum vanũ eſt, ſepulchrum patẽs eſt guttur eorum linguis ſuis doloſe agebant.
Iudica illos deus decidant a cogitationibus ſuis, ſcõm multitudinẽ impie-

d Well Withthe.

Suche as be cruell maye not ſtande in thy ſyght/thou art an enemy vnto all Wycked doers.
Thou diſtroyeſt the lyers/the lord abhorreth the blodthyrſty and deceytfull.
But as for me I wyll come in to thy houſe/euen vpõ the multitude of thy mercy/ and in thy feare wyll I worſhyp towarde thy holy temple.
Lede me(O lorde)in thy righ tuouſneſſe bycauſe of myne enemyes/& make the waye playne before me.
For there is no faythfulneſſe in theyr mouthes / they diſſemble in theyr hartes/theyr throte is an open ſepulcre/with theyr tonges they deceaue.
Punyſſhe them(O God)that they may periſſh in theyr owne ymaginations/caſte them out/ bycauſe of ye multitude of theyr

lynnes/ for they rebell agaynst the lorde.

Agayne let all them that put theyr trust in the reioyse/yee let thē euer be glad & dwel thou in them/ bycause thou defendeste them/that they which loue thy name maye be ioyfull in the.

For thou (Lorde) geuest thy blessynge vnto the ryghteous: and wyth thy fauourable kyndnesse/ thou defendest hym/ as wyth a shylde. ¶ The Antye. Dyrecte good lorde/ my way in thy syght. ¶ The antheme. Turne the. ¶ The.vi.psalme.

LOrde rebuke me not in thy furye/nether chasten thou me in thyne anger.

Haue mercy on me Lorde for I am sycke/heale me Lorde for my bones are bruised.

And my soule is verye sore troubled/but how longe Lord.

Turne the lorde and delyuer my soule/saue me for thy mercy

tatem eorum expelle eos, qm̄ irritauerunt te domine.

Et letētur omnes qui sperant in te, in eternum exultabūt et habitabis in eis, et gloriabuntur in te omnes qui diligunt nomen tuum.

Qm̄ tu benedices iusto, dñe vt scuto bone volūtatis tue coronasti nos.

ant. Dirige dñe deus meus in conspectu tuo viam meam.

ant. Conuertere.

Psalmus.vi.

DOmine ne in furore tuo arguas me, neq; in ira tua corripias me

Miserere mei domine qm̄ infirmus sū sana me dñe qm̄ cōturbata sunt ossa mea

Et anima mea turbata est valde, sed tu domine vsq;quo.

Conuertere dñe et eripe aiam meā, saluū me fac propt̄ mi̇ sericordiam tuam.

Qm̃ nō est i mort̃ qui memor sit tui in ifemo autem quis confitebitur tibi.

Laborauī in gemitu meo, lauabo per singulas noctes lectum meum, lachrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus, inueteraui inī omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatē, qm̃ exaudiuit dominꝰ vocem fletus mei.

Exaudiuit dñs deprecationem meam dominus orationē meam suscepit.

Erubescāt et cōtrbētur vehementer omnes inimici mei, cōuertātur et erubescāt valde velociter.

Ps. Conuertere dñe et eripe aiam meam qm̃ nō est in mort̃ qui memor sit tui.

For there is none in deathe that haue minde of the/ & in hell who wyll knowlege the.

I haue laboured in my sorow I shall euery nyght washe my bede/ wyth teares shall I wete the place where I lye.

Myne eye is troubled wyth woodnesse / I haue wared olde amonge all myne enemyes.

Auoyde from me all ye that worke wyckednesse/ for the lord hath herde the noyse of my wepynge.

The Lorde hath herde my prayer / the Lorde hath herde my peticion.

Let al myne enemyes be asshamed and confounded/ let theim be asshamed & confounded very quyckely.

℣. The antheme.

℟. Turne the Lorde and delyuer my soule: for he is not in death that hath mynde of the.

¶ The antheme. Lest ony

¶ The. vii. psalme.

O Lorde my God/in the do I trust: saue me from all them that persecute me/and de lyuer me.

Lest he catch vp my soule lyke a lyon & teare it in peces/while ther is none to helpe/ that can saue me.

O Lorde my God yf I haue done ony such thinge: yf ther be ony vnryghteoulnes in my hā-des.

If I haue rewarded euel vnto them that dealte frendly wyth me/ or hurte thē that wythout ony cause are myne enemyes.

Then let myne enemye perse-cute my soule/ and take me/ yee let hym treade my lyfe downe in the earth/and laye myne ho-noure in the duste.

Stande vp (O Lorde) in thy wrath/lyft vp thy selfe ouer the

¶ Antiphona Requando.

Psalmus. vii.

Domine deꝰ meus in te speraui, saluum me fac ex omnibus per sequentibus me et libera me.

Nequando rapiat vt leo animam meā dum non est qui re-dimat neq; qui sal-uum faciat.

Domine deus me-us si feci istud, si est iniquitas in man-ibus meis.

Si reddidi retribu entibus mihi mala, decidam merito ab inimicis meis ianis

Persequatur ini-micus animā meā & compzehēdat, et cō-culcet in terra vitā meam, et glozią me am in puluerem de ducat.

Exurge domine in ira tua, et exaltare

furious indygnacion of myne enemyes / aryse vp (for me) in the vengeaunce that thou hast promised.

That the congregacion of the people may come about the for theyr sakes / therfore lyfte vppe thy selfe agayne.

The Lord is Judge ouer the people / auenge me thē (O lord) accordyng to my righteousnes and innocency.

Oh let the wyckednesse of the vngodly come to an ende / but mayntayne the iust thou ryghtuous God / that tryest the very hertes and the raynes.

My helpe commeth of God / whych preserueth thē that are true of harte.

God is a ryghtuous Judge stronge and pacyent / and God is euer thretenynge.

If mē wyll not turne / he hath whet his swerde / & hath bente

in finibus inimicorum meorum, et exurge dñe deus meus in precepto quod mandasti.

Et synagoga populorum circūdabit te, et propter hāc in altum regredere.

Dominus iudicat populos, iudica me domine secundū iustitiam meā, et secūdum innocentiā meam super me.

Cōsumetur nequicia peccatorū, et dirriges iustum scrutās corda et renes deus

Iustum adiutorium meū a domino, qui saluos facit rectos corde.

Deus iudex iust⁹ fortis, patiens nunquid trascitur p singulos dies.

Ni conuersi fueritis gladiū suum vibrabit arcū suū, te-

his bowe and made it redy.

He hath prepared him the wepõs of death/ and ordeyned his arrowes to dystroye.

Beholde he trauelleth with vnryghtuousnesse hath conceaued sorowe and brought furth iniquitye.

He hath graue & dygged vp a pyt/ but he shal fall himselfe into the pyt that he hath made.

Hor his vnhappynes shall come vpõ his owne heade/ and his wyckednesse shall fall vpõ his owne pate.

As for me I wyll geue thankes vnto the Lord for his rychtuousnes sake/ and wyll prayse the name of the Lord the most hyest.

¶ The antheme.

Lest any tyme he may rauysh my soule as a lyon/ when there is none that wyl redeme it nor saue it.

¶ The verlycle.

From the gates of hell.

Ym.ij.

tedit et parauit illũ

Et in eo parauit vasa mortis, sagittas suas ardentib9 effecit.

Ecce parturit iniustitiam, concepit dolorem et peperit iniquitatem.

Lacum aperuit effodit eum, et incidit in foueam quã fecit.

Conuertetur dolor ẽius in caput eius, et in verticem ipsi9 iniquitas eius descendet.

Confitebor domino secundum iustitiam eius, et psallam noi dñi altissimi.

¶ Antiphona.

Ne quãdo rapiat vt leo animam meam, dum non est qui redimat neq; tui saluum faciat.

¶ Versus.

A porta inferi.

¶ Responsum.

Erue domine animas eorum.
Pater noster. Et ne nos. Sed libera.

℣ Lectio prima.
Job. vii.

Militia est vita hominis super terram, et sicut dies mercenarii dies eius, induta est caro mea putredine, et sordibus pulueris, cutis mea aruit, & contracta est, dies mei velociꝰ trá fierunt quã a texẽte tela succedit, et consũpti absq; vlla spe, memento q; vẽtꝰ est vita mea, et nõ reuertetur oculus meus vt videat bona, nec aspiciet me visus hominis.

℣ Responsum
Dies mei velociores fuerunt cursore, fugierunt et non viderunt bonum.

Lorde delyuer theyr soules.
Our father. And leade vs not.
But delyuer vs.

℣ The fyrst lesson. Job. vii.

Is not the lyfe of mã vpõ earth a very batayl: Are not hys dayes lyke the dayes of an hyred seruaunt: My flesh is clothed with wormes fylthynesse and duste / my skynne is wythred and crõpled together: my dayes passe ouer more spedely / then a weuer can weeue out his webbe / and are gone or I am aware. O remẽber that my lyfe is but a wynde / & that myne eye shall nomore se the pleasures therof / yee and that none other mans eye shall see me ony more.

℣ The response.
My dayes haue ben more swift then a runner / they are gone sodenlye / and haue sene no good thynge.

The Dirige.

ℭ The vertucle.

They are passed awaye as the shippes that be good vnder sayle / and as the egle that hasteth to y' pray.

ℭ The repetition.

They are gone sodenly. ℈c.

ℭ The secõde lesson. Job. xiiii.

MAnne that is borne of a womã / hath but a shorte tyme to lyue & is full of dyuers mysteries. He cõmeth vp and falleth awaye lyke a floure / he flyeth as it were a shadowe / and neuer continueth in one estate. Thynkest thou it nowe well done to open thyne eyes vpon suche one / and to bryng me before the iudgemente? who can make it clene / that commeth of an vnclene thynge? No bodye. The dayes of man are shorte the nombre of hys monethes are knowen onely vnto the. Thou hast appoynted hym his bondes / he can not go beyonde

ℭ Versus.

Pertransierũt quasi naues portantes, sicut aquila volens ad escam.

ℭ Repetitio.

Fugierũt et nõ. ℈c.

ℭ Lectio secunda.

Job. xiiii

HOmo natus de muliere, breui viuens tẽpore, repletur multis miserijs. Qui quasi flos egredit, et conteritur, fugit velut vmbra, et nunq̃ in eodẽ statu ꝑmanet. Et dignum ducis super huiuscemodi aperire oculos tuos et adducere eum tecum in iudicium? Quis potest facere mundum de immũdo conceptum semine? Nõne tu qui solus es? Breues dies hominis sũt, numerus mensium eius apud te. Cõstituisti terminos eius, qui ꝑterire non poter

runt. Responsum.

Omnis caro fe
nū m, et ois gla ei⁹
quasi flos agri, exsic
catū est fenū et cecī=
dit flos. Versus.
Vere fenū est popū=
l⁹, dū spūs dñi sub=
flauit in eo.

Reperno.

Exsiecatum est fenū
et cecidit flos.

Lectio. iii. Job. xiiii

LIgnū habet
spem si przes
cū fuerit, rursū vire
scit, et rami ei⁹ pul=
lulam si senuerit in
tra radix ei⁹, & i pul
uere emoztu⁹ fuerit
trūc⁹ illi⁹ ad odozē
aque germinabit, et
faciet comā quasi cū
pzimū plātatū est.
Homo vero cū moz
tuus fuerit & nuda=
t⁹ atqz cōsumptus,
vbi queso est? Quō
si recedant aque de
mari, et fluuius va
cue factus arescat,

them The response. Iiay. xl.
All flesshe is grasse/and all the
bewtye therof is as the floure
of the felde/Whē y' grasse is wy
thered the floure falleth away.
Cverticle Euē so is the people
as gras when the breath of the
lozde bloweth vpō thē. Rep.
whē the grasse is wythered the
flour. The. iii. lesso. Job. xiiii

IF a tre be cut downe ther
is some hope yet that it
wyll sprynge/and shut forth the
braunches agayne: for though
a roote be waxen olde / & deade
in the grounde / yet when the
stocke getteth the sent of water
it wyll bude and brynge forth
boughes/lyke as whan it was
fyrst planted. But as for a mā
whan he is dead/perysshed and
consumed awaye/what becom
meth of hym? The floudes
when they be dryed vp/and the
ryuers whē they be empty/ are

fylled agayne thorow the flow
ynge waters of the fee/but whē
mā flepeth he ryfeth not again
vntyl the heauē perysh he fhal
not wake vp nor ryfe out of hys
flepe/may a deade man lyue a=
gayne/al the dayes of thys my
pylgrimage/am I loking whā
my chaūgyng fhal com/yf thou
woldeft but cal me/ I fhulde o=
bey the/only defpyce not me the
worke of thyn owne hādes/for
thou haft nōbred al my goiges
yet be not yu to extreme vpō my
fynnes. ℂ Reſponſe. Lorde
what is mā yt yu haſte ſuch reſ=
pecte vnto/or the ſōne of mā yt
yu ſo regardeſt hym mā is lyke
a thinge of nought & his dayes
paſſeth away lyke a ſhadowe.
ℂ Belle. He is euē a vapour yt
apereth for a litle time & thē va
nyſheth away. ℂ Repeticion.
Mā is lyke. ℂ The.xxxi.pſalm

THe Lorde is my ſhepe=
herd/I cā wāt nothyng

putas ne mortuus
homo rurſū viuet
Cunctis diebus qui=
b' nūc milito:expec
to donec veniat im=
mutatio mea. Voca
bis me,& ego reſpō=
debo tibi. Operi ma
nuū tuaꝝ porriges
dexterā. Tu quidē
greſſ9 meos dinume
raſti ſed parce pec
catis meis.

ℂ Reſponſum.

Dñe quid eſt homo
qz innotuiſti ei,aut
fili9 hominis qz re=
putas eū, hō vani=
tati ſimilis fact9 eſt
dies et9 ſicut vmbra
prętereunt.

ℂ Verſus.

Vapor ę ad medicū
parēs et deficeps ext
minabitur.

ℂ Repetitio.

Homo vanitate.&c.

ℂ Pſalmus.xxiii.

DOminus re
git me et ni
chil mihi deerit.

In loco pascue ibi me collocauit, super aquam refectionis educauit me.

Animam meã conuertit, deduxit me super semitas iustitie, propter nomen suum.

Nam si ambulauero in medio umbre mortis, non timebo mala qm̃ tu mecum es, virga tua et baculus tuus, ipsa me consolata sunt.

Parasti in conspectu meo mensam, aduersus eos qui tribulãt me, ipinguasti in oleo caput meum, et calix me⁹ inebriãs q̃ preclar⁹ est

Et mia tua subsequetur me, omnib⁹ diebus vite mee, et vt inhabitem in domo dñi, in longitudinem dierum.

℣ Antipho. In loco pascue ibi me collocauit.

℟ Delicta

He fedeth me in a grene pasture/and leadeth me to a fresh water.

He quyckeneth my soule / and bryngeth me forth in the waye of ryghteousnesse for hys names sake.

Though I shuld walke now in the valley of the shadowe of deathe yet feare I no euell / for thou arte wyth me: thy staffe & thy shepehoke conforte me.

Thou prepareste a table before me agaynste myne enemyes: thou anoyntest my heade wyth oyle/and fyllest the cuppefull.

Oh let thy louynge kyndnesse and mercye followe me all the dayes of my lyfe / that I maye dwell in the house of the Lorde for euer.

℣ The antheme.

In a place of pasture/ther hath he set me.

℟ The antheme. The default.

The.xxiiii.psalme.

Unto the (o lorde) I lyfte vp my soule/ my God I trust in the: oh let me not be confounded/ lest myne enemyes triumphe ouer me.

For all they that hope in the shall not be ashamed: but suche as be scornefull despysers without a cause / they shalbe put to confusion.

Shewe me thy wayes (o lorde) and teach me thy pathes.

Lead me in the truth/ & learne me for thou arte the God of my saluacion/ and in the is my hope all the daye longe.

Call to remembraūce (o lorde) the tender mercyes/ and thy louynge kyndnesses/ whych haue ben euer of olde.

Oh remēber not the synnes & offēces of my youth / but accordyng vnto thy mercy thynke vpon me (o lorde) for thy goodnes

Psalmus. xxiiii.

Ad te leuaui animam meam, deus meus in te confido et nō erubescam, neq; irrideant me inimici mei.

Etenim vniuersi qui sustinent te non confundentur, confundantur omnes iniqua agentes, superuacue.

Vias tuas dñe demōstra mihi, & semitas tuas edoce me.

Dirige dñe in veritate tua et doce me, quia tu es deus saluator meus, et te sustinui tota die.

Reminiscere miserationum tuarū domine, et misericordiarum tuarum quę a seculo sunt.

Delicta iuuētutis mee, et ignorantias meas ne memineris, scōm miam tuā memēto mei, tu ppē bonitatē tuam dñe.

Dulcis et rec⁹ dominus, propter hoc legem dabit delinquentibus in via.

Diriget mãsuetos in iudicio, docebit mites vias suas.

Universe vie dñi misericordia & veritas, requirentibus testamentum eius et testimonia eius.

Propter nomen tuum dñe propitiaberis pcto meo, multum est enim.

Quis est homo q timet dominum, legē statuit ei in via quam elegit.

Anima eius in bonis demorabitur, et semen eius hereditabit terram.

Firmamentum est dñs timentibus eū, testamentū ipsi⁹ vt manifestetur illis.

Oculi mei semper ad dominum, quoniam ipse euelliet de laqueo pedes meos

Respice in me & mi

Oh how frendly / and ryghteous is the lorde: therfor wyll he teach synners in the waye.

He leadeth the symple aryght and such as be meke them learneth he hys wayes.

All the wayes of the lorde are very mercy / and kaythfulnesse / vnto suche as kepe his testament and couenaunt.

For thy names sake (O Lord) be mercyfull vnto my synne / for it is great.

What soeuer he be that fereth the Lorde / he shall shewe hym the waye that he hath chosen.

His soule shall dwell at ease / & hys sede shal possesse the lãde.

The secrete of the Lorde is amonge them that feare hym / & he shewth them his couenaũt

Myne eyes are euer lokynge vnto the lorde / for he shal plucke my feete out of the nette.

Turne the vnto me and haue

mercye vpon me/for I am deso
late and in mysery.

The sorowes of my herte are
great / O bryng me out of my
troubles.

Loke vpon myne aduersitye
and mysery/and forgeue me al
my synnes.

Consyder howe myne enemy-
es are many/and beare a maly
cious hate agaynst me.

O kepe my soule/& delyuer me
let me not be confōūded / for I
haue put my trust in the.

Let innocēcy / and ryghteous
dealyng wayte vpō me/ for my
hope is in the delyuerer Israel
(O God) out of all his trouble

The anthem.

The defaultes of my youth / &
my ignorancyes remembre not
O Lorde. The anthem.
I trust to se.

The lorde is my lyght / &
my saluatiō/ whō shuld

sere re mei, quia vni
cus et paup sū ego.

Tribulationes cor
dis mei multiplica-
te sunt, de necessita
tibus meis erue me

Vide humilitatem
meam et labore me
um, et dimitte vni-
uersa delicta mea.

Respice inimicos
meos quoniā multi
plicati sunt, et odio
iniquo oderunt me.

Custodi animā me
am et erue me, non
erubescam quoniā
speraui in te.

Innocentes et rec-
ti adheserunt mihi,
quia sustinui te, li-
bera deus Israell,
ex omnibus tribula
tionibus suis.

Antiphona.
Delicta iuuentutis
mee, et ignorantias
meas ne memineris
dñe. Antiphona.
Credo videre.

Psalmus.xxvi.

Dominus il-
luminatio
mea, et salus mea

quem timebo, dñs protector vite mee, a quo trepidabo.

Dum approprant super me nocentes, vt edant carnes meas, qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

Si consistant adversum me castra, non timebit cor meum, si exurgat adversum me prelium in hoc ego sperabo.

Unam petii a domino hanc requiram. vt inhabitem in domo dñi omnibus diebus vite mee, vt videam voluntatem domini, et visitem templum eius.

Quia abscondit me in tabernaculo suo in die malorum, protexit me in abscondito tabernaculi sui, i petra exaltauit me

Et nunc exaltauit

I feare: the lord is the strength of my lyfe/ for whō then shulde I be afrayed:

Wherfore when the wycked (euen myne enemyes & my foes) came vpon me/ to eate vp my flesshe/ they stombled/ and fell.

Though an hoost of mē were layed agaynst me/ yet shall not my harte be afrayed: & though there rose vp warre agaynst me yet wyll I put my trust in him.

One thynge haue I desyred of the lorde whych I wyl require/ namely that I may dwel in the house of the lorde all the dayes of my lyfe/ to beholde the fayre bewty of the Lorde/ and to vysyte his temple.

For in the tyme of trouble he hath hydde me in hys tabernacle/ yee in the secrete place of his dwellynge hath he kepte me/ & set me vpon a rocke of stone.

And nowe hath he lyfted vp

my head aboue myn enemyes/ that cõpassed me roũde about.

Therfore wyll I offre in hys dwellynge the oblacion of thãkes geuynge: I wyl both synge & speake prayses vnto the lorde

Herkẽ vnto my voyce (o lord) whẽ I crye vnto the: haue mercy vpon me and heare me.

My harte speaketh vnto the/ my face seketh the/ yee lorde/ thy face wyll I seke.

O hyde not thou thy face from me/ cast not thy seruaunte of in displeasure.

Thou art my succourre/ leaue me not/ nother forsake me/ O God my saueoure.

For my father & my mother haue forsaken me/ but the lorde hath taken me.

Shewe me thy waye (o lorde) and leade me in the ryght path because of myne enemyes.

Delyuer me not in the wylles

caput meum super inimicos meos.

Circuiui et immolaui in tabernaculo eius hostiam vociferationis, cãtabo et psalmũ dicam domino.

Exaudi dñe vocẽ meam qua clamaui ad te, miserere mei et exaudi me.

Tibi dixit cor meũ exquisiuit te facies mea faciẽ tuã domine requiram.

Ne auertas faciem tuam a me, ne declines in ira a seruo tuo.

Adiutor meus es tu ne derelinquas me, neq; despicias me deus salutaris meus.

Quõm pater meus et mater mea dereliquerunt me, dñs autem assumpsit me.

Legem pone mihi dñe viam tuam, & dirige me in semitam rectam ppt inimicos meos.

Ne tradideris me

in animas tribulantium me, qñ insurrexerũt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona domini, in terra viuentium.

Expecta dñm viriliter age, et confortetur cor tuum & sustine dominum.

¶ Antiphona.

Credo videre bona domini, in terra viuentium.

¶ Versus.

In memoria eterna erit iustus.

¶ Responsum.

Ab auditione mala non timebit. Pater noster. Et ne nos inducas in temptationem. Sed libera nos a malo.

¶ Versus quartus.

HEc omnia (id est) curatio funeris conditio, sepulture, põpa exequiarum, magis vel

of myn aduersaries/for ther are false wytnesse vp agaynst me/& they ymagined myschyefe.

Neuertheles I beleue verely to se the goodnesse of the Lord in the lande of lyuynge.

O tary thou the lordes leasure be stronge/let thyne harte be of good comforte/ and wayt thou styl for the Lorde. ¶ Antheine.

I trust to se the goodnes of the lorde: in the lãde of the lyuynge

¶ The versicle.

The ryghteous shalbe in eternall remembraunce.

¶ The answere.

He shal not feare euyl speaking Our father. And leade vs not. But delyuer.

¶ The .iii. lesson. S. Augustyne.

ALl these thynges (that is to saye) the bulynes of the deade / the condicion or maner of ye sepulture / the põpe of the Dirige they are more the

comforte of the lyue then the helpe of the deade / yf a sumptuous buryall doth auayle the wycked / then a small or none shall hynder the good / to ye purpuled ryche man the company of hys seruauntes / dyd exhibite solempne exequies in the syght of men / but much more solempner exequies dyd the mynistery of angels exhibite to the poore scabed Lazarus in the syght of God / which angels caryed him out not unto a marble tõbe but they caryed hym vp into the bosome of Abrahã. ℣ Responce. The dead bodies of thy seruaũtes haue they geuẽ vnto ye foules of the eyre to be deuoured / & the flesh of the saintes the beastes of the lande. ℣ Versicle. Theyr bloode haue they shede lyke water on euery syde of Jerusalem / and ther was noman to bury them.

uorum solatia sũt, quam subsidia mortuorũ. Si aliquid prodest ipsis sepultura pciosa, obest pio bilis aut nulla, pclaras exequias in conspectu hominũ purpurato illi diuiti turba exhibuit famulorũ, sed multo clariores in cõspectu domini, vlseroso illi Lazaro ministeriũ prebuit angelorũ qui eũ extulerũt in marmoreum tumulum sed in abrahee sinũ sustulerũt. ℣ Responsorũ. ℣ Psalmo. lxxviii. posuerũt mortuorũ seruorũ tuorũ escas volatilib⁹ celi carnes scõrũ tuorũ bestiis ℣ Versus. Effuderunt sanguinem eorũ, tãq̃ aquã in circuitu Jerusalem, et non erat qui sepeliret.

℣. Repetitio.

Carnes sanctorum tuorũ bestis terre.

℣ Lectio quinta.

Nec ideo tamen cõtemnenda et abiicienda sũt corpora defũcto rũ, maximeq; iustorũ actibeliũ, quorũ aiabus tanq; organis et vasis ad oia bona opera sanctus vsus est spiritus. Antiquorũ iustorũ funera, officiosa pietate curata sũt, et exequie celebrate, et de sepultura prouisa: ipseq; cum viuerent dec de sepeliendis vel trasferendis suis corporibus filiis mãdauerũt. Et Tobias sepeliẽdo mortuos deũ promeruisse teste angelo commemoratur, ipse quoq; dominus die tertio resurrecturꝰ religiose multos

℣ The repetition.

And the flesshe of thy sayntes haue they geuẽ vnto ye beastes.

℣ The .v. lesson. Of S. Augu.

Not yet for all that / are the bodyes of the deade to be contemned and cast away specially of the ryghteous and faythfull/the whych as vessels and organs to al good workes the holy ghost dyd vse. The corse of the olde ryghteous men wyth a diligent godlynes were taken hede vnto/theyr exequies celebrated and sepultures prouided/and they whẽ they lyued of theyr bodyes to be buryed or trãsferred to theyr chyldrẽ gaue commaundement. And Toby in buryenge the deade / the angell beynge wytnes gate thankes of God. The Lorde also that the thyrde daye wolderyse agayne doth openly declare the good worke of the deuoute wo-

men / and wylled it also to be declared & that she dyd it to the burial of him / and they also laudably are remẽbred in the gospell whych toke his body from the crosse & dyd ther indeuoure diligently and honourably to couer and bury it.

¶ The responce. gen. vl.

Joseph sayd vnto hys brethren I dye / and God wyl vysite you and bryng ye out of thys lande to the lãde that he sware vnto Abrahan / Isaac / and Jacob. Therfore toke he an oth of the chyldren of Israell / and sayde: whan God shall vysite you thẽ cary my bones from hence.

¶ The versicle.

So Joseph dyed when he was an hundreth and ten yeare old and they embalmed hym and layde hym in a chest in Egipte

¶ The repetycion.

And God shall vysyte you / thẽ bonũ opus ꝓdicat, ꝓdicãdũq; cõmẽdat quod vnguentũ ꝑciosũ super mẽbra illius effuderit, atq; hoc ad eum sepeliendũ fecerit, et laudabiliter cõmemorant in euãgelio, qui corpus eius de cruce acceptũ diligent atq; honorifice tegẽdum sepeliendumq; curarunt. ¶ Responsio Dixit Joseph fratrib⁹ suis: Post mortem meã deus visitabit vos, et ascẽdere vos faciet de terra ista, ad terrã quã iurauit Abrahã Isaac et Jacob. Cumq; adiurasset eos atq; dixisset, deus visitabit vos, asportate ossa mea vobiscũ de loco isto. ¶ Versus Mortuus est expletis centũ decẽ vite sue ãnis, et cõditus aromatib⁹, repositus est i loculo i egipto.

¶ Repetitio.

De⁹ visitabit vos,

aſportate oſſa mea vobiſcū de loco iſto.

Lectio ſexta. S Auguſtinus de cura agēda p mortuis

HEcrunt quippe mortui nō nulli vel in ſomnis, vel alio quocunq; modo apparuiſſe uiuentibus. Sed ita rñdēdū eſt, nō ideo putādū eſſe mortuos iſta ſētire, q; hec dicere vel iudicare vel petere videntur in ſomniis. Nam et viuentes apparēt ſepe viuentib⁹ dormientib⁹, dū ipſi nesciunt ſe aparire, ab eis (qui hec ſomniarunt) audiunt dicentib⁹, q; eos in ſōniis aliquid agētes vel loquentes viderūt. Si ergo me poſſet aliquis in ſōniis videre, ſibi aliquid qđ factū eſt indicāetm, vel etiāq;qđ futurū eſt p;enūtiātem, cū ib ego p;orſus ignorem, ſi vera ſunt que vidit, an ſimilitudine falſorum ſomniorum ludatur, quis dubitet me ſic eſſe affectum, ut ſi ea vera eſſe cognouero, mirer, ſi falſa, rideam? Quid ergo mirum, ſi mortui ſic apparent, ut ſe eſſe mortuos nō ſentiant? Quid autem mirum, ſi ea que dicere vel petere videntur, ſic dicant vel petant, ut ea ſe dicere vel petere nō ſentiant? Quid mirum, ſi ea que ſe dicere vel petere nō ſentiunt

thynge at al myndynge or palsynge not onely What he dreameth. But whether he Wake While I slepe/or whether I Wake While he slepe/or Whether at one tyme We do both slepe/ or both Wake/when he sawe thys dreame in the which he saw me What maruayl is it yf the dead not knowynge nor perceauyng these thynges / or yet se that of the lyuynge in theyr dreames. And somWhat do saye whyche Whan they walke do knowe to be true. ¶The Response.

O Lord iudge me not after my dedes. I haue done nothynge worthy to be accepted before the Wherfore I beseech thy maiesty Whych art the only god to clēse me frō myne iniquity. ¶Uerse. And yet agayne washe me frō myne vnryghteousnes/& clense me frō my synne for I cōfesse I haue only trespased agaīst the.

to,et olno non videre,nō solum quid ille sōntiat,sed vtrum dormiente me vigilet,an vigilante me dormiat,an vno eodēq; tempore vigilemus ābo siue dormiamus,qū ille sōnū videt, et in quo me videt. Quid intrū,si nescientes mortui nec ista sentientes,tamen a viuentib⁹ vidētur in somnis,et aliquid dicūt quod euigilātes verum esse cognoscāt.

¶Responsorium.

Domine secundum actum meū noli me iudicare, nihil dignū in conspectu tuo egi,ideo deprecor maiestatem tuam, vt tu deus deleas iniquitatem meam.

¶Uersus.

Amplius laua me domine ab iniustitia mea, et a delicto meo munda me, q; tibi soli peccaui.

¶ Repetitio.

Ideo deprecor..&c.

¶ Psalmus.xxxix.

Expectans expectaui dñm, et intẽdit mihi, et exaudiuit ꝓces meas, Et eduxit me de lacu miserie, & de luto fecis, et statuit supra petrã pedes meos, et direxit gressꝰ meos.

Et imisit in os meum canticum nouũ, carmen deo nostro. Uidebunt multi et timebunt, et sperabunt in domino.

Beatus vir cuius est nomen dñi spes eius, et non respexit in vanitates et in insanias falsas.

Multa fecisti tu domine deus meꝰ mirabilia tua, et cogitationibus tuis nõ est ꝙ similis sit tibi.

The Dirige.

¶ Repetition.

wherfore I beseech the.

¶ The.xxxix.psalme.

I wayted paciently for the lord whych enclyned him selfe to me/ & herde my callyng. He brought me out of the horrible pytte/ out of the myre and claye: he set me fete vppon the rocke/ & ordeyned my goynges. He hath put a new sõge in my mouth/ euen a thankesgeuyng vnto our God.

Many men seynge thys shall feare the lorde/ & put theyr trust in hym.

Blessed is the mã that setteth hys hope in the Lorde/ & turneth not vnto the proude & to such as go aboute wyth lyes.

O Lorde my God / great are the wonderous workes/ which thou hast done: & i thy thoughtes towardes vs / ther maye none be lykened vnto the.

I wolde declare thē/ & speake of them: but they are so many that they can not be tolde.

Sacrifice & offryng thou woldest not haue/ but a body haste thou ordened/burntofferynges & sacrifice for synne / thou haste not alowed. Then sayd I: Lo I come.

In the begynning of the boke it is wrytte of me/ that I shuld fulfyll thy wyll o my God/and that I am cōtent to do:yee thy lawe is wythin my harte.

I wyll preach of thy ryghtuousnesse/in the great congregacion: Lo I wyll not refrayne my lyppes (o Lorde) and that thou knowest.

I do not hyde thy ryghtuousnesse in my herte / my talkynge is of the truth/ & sauinge helth: I kepe not thy louynge mercy & faythfulnesse backe from the great congregacion.

Annunciaui et locutus sū, multiplicati sunt super numerum.

Sacrificium et oblationē noluisti, aures autem perfecisti mihi, holocaustum et pro peccato non postulasti, tunc dixi ecce venio.

In capite libri scriptum est de me vt facerem voluntatē tuā, deus meus volui, et legem tuam i medio cordis mei.

Annunciaui iustitiā tuam in ecclesia magna, ecce labia mea non prohibebo dñe tu scisti.

Iusticiam tuā non abscondi, in corde meo, veritatem tuā et salutare tuū dixi, non abscondi miseri cordiam tuam, & veritatem tuam a cōsilio multo.

Tu autem dñe ne longe facias miserationes tuas a me, mia tua et veritas tua semper suscepe cunt me.

Cũ circũdederũt me mala quorum non est numerus, cõprehenderunt me iniqtates mee, et nõ pstui vt viderem.

Multiplicate sunt super capillos capitis mei, & cor meum derelinquit me.

Cõplaceat tibi dñe vt eruas me, domine ad adiuuandum me respice.

Cõfundãt et reuereãtur simul, qui q̃ runt animam meã vt auferant eam, cõuertãtur retrorsum et reuereantur qui volunt mihi mala, Herant confestim confusionẽ suã, q̃ dicũt mihi euge euge.

Exultent et letent sup te oẽs q̃rẽtes te,

Turne not thou thy mercy frõ me o Lorde/but let thy louyng kyndnesse and truth alway preserue me.

For innumerable troubles are come aboute me/my synnes haue taken suche holde vpon me/ that I am not able to loke vp/ Yee they are more in nõbre thẽ the heers of my heade/ and my harte hath fayled me.

O Lorde let it be thy pleasure to delyuer me/make hast o lord to helpe me.

Let them be ashamed and cõfoũded that seke after my soule to destroye it/let them fal backwarde/and put to cõfuliõ that wysshe me euell.

Let them be soone brought to shame that crye ouer me there/ there.

But let all those that seke the be ioyfull and gladde in the/

and let all such as delyte in thy saluacion saye alway/the lorde be prayſed.

As for me I am poore and in myſerye / but the Lorde careth for me.

Thou art my helper/and redemer make no longe taryenge/o my God.

¶The Antheme.

Pleaſynge be it vnto the (O Lorde)for to delyuer me/ lorde haue regarde to helpe me.

¶The Antheme.

Heale my ſoule.

¶The.xl.pſalme.

Bleſſed is he that conſydereth the poorethe lorde ſhall delyuer hym in the tyme of trouble.

Thou ſhalt preſerue him and kepe hym alyue/he ſhall make hym to proſper vpō earth/ and ſhal not delyuer hym t othe wil of hys enemyes.

et dicant ſemp magnificetur dominus qui diligunt ſalutare tuum.

Ego autem mendic⁹ ſum et paup, dñs ſollicitus eſt mei.

Adiutor me⁹ et protector meus tu es, deus meus ne tardaueris.

¶Antiphona.

Complaceat tibi domine vt eruas me, domine ad adiuuandum me reſpice.

¶Antiphona.

Sana domine.

¶Pſalmus.xl.

Beatus qui intelligit ſuper egenum et paupere, in die mala libe rabit eum domin⁹.

Dominus conſeruet eum et viuificet eum, et beatum faciat eum in terra, et nō tradat eū in aiam inimicorum eius.

Ydis opē ferat illi
super lectū doloris
eius, vniuersū stra-
tum eius versasti in
infirmitate eius.
Ego dixi dñe mise-
rere mei, sana aiam
meā qz peccaui tibi.
Inimici mei dixe-
runt mala mihiquā
do morietur et peri
bit nomen eius.
Et si ingrediebatur
vt videret vana lo-
quebatur, cor eius
congregauit iniqui
tatem sibi, egredie-
batur foras, et loq̄-
batur in idipsum.
Aduersum me su-
surrabāt oēs inimici
mei aduersū me co-
gitabāt mala mihi.
Verbum iniquum
cōstituerunt aduer
sum me, nunqd qui
dormit non adiciet
vt resurgat.
Etenim homo pacis
mee in quo speraui
q̄ edebat panes me-
os, magnificauit su
per me supplātationē.
Tu autē dñe mise-

The Lorde shall refresh hym whan he lyeth sycke vpon hys bedde/yee thou makest hys bed in all hys syckenes.

I sayd Lorde be mercyful vnto me/heale my soule/for I haue synned agaynst the.

Myne enemies speake euel vpon me: whē shall he dye/ & whē shall hys name perysh:

Though he came in to se/ yet meaned he falshed in hys hert/ heappynge myschefe vpon hym selfe.

All they that hate me rūne in together agaynst me/and ymagyne euell agaynst me.

They haue geuen a wycked sentence vpon me/Whan he leyeth/he shall ryse vp nomore.

Yee euen myne owne familier frende whom I trusted/ which dyd eate my bread hath lyft vp hys hele agaynst me.

But be thou mercyfull vnto

me (o lorde) rayse thou me vp/ and I shall reward them.

By thys I knowe thou fauourest me/ that myne enemye shal not triumphe ouer me.

Thou hast holde̅ me because of myne innocency / and set me before thy face for euer.

O blessed be the lorde God of Israel from hence forth and for euer more. So be it. So be it.

℣ The Antheme.

Heale my soule Lorde for I haue synned agaynst the.

℣ The Antheme. My soule.

℣ The .xli. psalme.

LYke as the herte desyreth the waterbrokes/ so lōgeth my soule after the o god My soule is thurstye for God / yee euen for the lyuynge / When shall I come & beholde the face of God.

My teares are my meate daye & nyght/ whyle it is dayly sayd

rere me, & resuscita me et retribuā eis.

In hoc cognouī qm̄ voluisti me, qm̄ non gaudebit inimicus meus sup me.

Me autem ꝓpter innocentiam suscepisti, et confirmasti me in conspectu tuo ineternum.

Benedictus dns deus Israel a seculo et in seculum, fiat fiat, Antipho. Sana dne animā meam, quia peccaui tibi. Antipho. Sitiuit aia mea.

℣ Psalmus .xli.

QUemadmodum desiderat ceruus ad fōtes aquarum, ita desiderat anima mea ad te deus.

Sitiuit aia mea ad deum fontem viuū qn̄ veniā et apparebo ante faciem dei.

Fuerunt mihi lachryme mee panes die ac nocte dū dicit

mihi quotidie vbi est deus tuus.

Hec recordatus sũ et effudi in me aiam meam, qm̃ transibo in locum tabernaculi admirabilis vsq; ad domũ dei, in voce exultationis et confessionis, sonus epulantis.

Quare tristis es aia mea, & quare cõturbas me.

Spera in deo, qm̃ adhuc cõfitebor illi salutare vultꝰ mei.

Et deus meus, ad meipsũ anima mea conturbata est, propterea memorabo tui de terra Jordanis et hermonii a monte modico.

Abyssus abyssum inuocat, in voce cataractarum tuarũ omnia excelsa tua & fluctus tui, sup me transierunt.

In die mandauit dominus misericor

vnto me where is now thy god

Nowe whẽ I thynke therupõ I poure oute my herte by my selfe/ for I wold fayne go hence with the multitude / and passe out with them vnto the house of God/ in the voyce of prayse & thankes geuyng/ among suche as kepe holy daye.

Why arte thou so full of heuynesse (O my soule) and why art thou so vnquyet within me?

O put thy truste in God/ for I wyll yet geue hym thankes/ for the helpe of his countenaunce.

My God / my soule is vered within me / therfore I remembre the lande of Jordane/ & the lytle hyll of Hermonny.

One depe caleth another with the voyce of thy wystles/ al the waues and water floodes are gone ouer me.

The lord hath promysed his louynge kyndnesse dayly/ ther-

foze wyll I prayse hym in the nyght sealõ/& make my prayer vnto the God of my lyfe.

I wyll saye vnto God my sto ny rocke: Why hast thou forgot ten me/Why go I thus heuely/ While the enemy oppresseth me Whyle my bones are broken/ & whyle myne enemyes cast me in the teth dayly sayenge vnto me/Where is now thy God.

Why arte thou so heuy(o my soule)and why art thou so dysquieted Wythin me:

O put thy truste in God/ foz I wyl yet thãke him foz the helpe of hys countenaunce/ & because he is my God.

The antheme.

My soule thrusted foz good/the lyuynge fountayne/ whan shal I ones come and appere befoze the face of God.

The versicle.

Geue not the soules vnto bea-

diam suam,et rocte canticũ eius, apud me oratio deo vite mee.

Dicam deo susceptoz meus es, quare oblitus es mei, et quare contristatus incedo dum affligit me inimicus.

Dum confringunt ossa mea, exprbauerunt mihi qui tribulant me inimici mei dũ dicunt mihi per singulos dies, vbi est deus tuus.

Quare tristis es anima mea,et quare conturbas me.

Spera in deo, qñ adhuc confiteboz illi salutare vultus mei et deus meus.

Antiphona.

Sitiuit anima mea ad deum fõtẽ viuũ, qñ veniam et apparebo ante faciẽ dei.

Versus.

Ne tradas bestus

animas cõfitentes tibi. ℭ Responsum. Et animas pauperꝝ tuorum ne obliuiscaris in finem. Pater noster. ꝛc.

Lectio. vii. i. cor. xv.

ECce misteriũ vobis dico, oēs quidem resurgemus, sed omnes immutabimur. In momẽto, in ictu oculi, i nouissima tuba (canet enim tuba) et mortui resurgẽt incorrupti, et nos immutabimur. Oportet enim corruptibile hoc iduere incorruptionẽ, et mortale hoc, induere imortalitatẽ. Cũ autem mortale hoc induerit immortalitatem. tunc fiet sermo qui scriptus est Absorpta est mors in victoria.

ℭ Responsorium.

stes that prayse the.

ℭ The answere.

And neuer forget the soules of thy poore.

Our father which art. ꝛc.

ℭ The. vii. lesson.

i. Cor. xv.

BEholde I saye vnto you a mystery/ We shal not al slepe/ but we shall all be chaunged/ and that sodẽly and in the twinklynge of an eye at the tyme of the last trompe. For the trompe shal blowe & the deade shall ryse vncorruptible/ & we shalbe chaunged. For thys corruptible must put on vncorruption/ and thys mortal must put on immortalite. But whã this corruptible shall put on incorrupcion/ and this mortall shall put on immortalite/ then shall the worde be fulfylled: Deathe is swalowed vp in victory.

ℭ The response.

we shall all be brought bekore the iudgement seate of Christ / where euery one of vs shall geue accõptes kor hym selfe vnto God.

℣. The versicle.

And he shall reward euery mã accordynge to hys dedes.

℟. The repetition.

where euery man shall geue ac compt. &c.

℣. The. viii. lesson.

i. Thessa. iiii.

WE wolde not brethren that ye shulde be ignoraunt concernynge them that are fallen aslepe that ye sorowe not as other do which haue no hope / for yf we beleue that Jesus dyed and rose agayne. Euẽ so then also whych slepe by Jesus shal God bryng wyth hym / for thys we say vnto you in the worde of the Lorde / that we which lyue and are remayning

Omnes enim nos manifestari oportet ante tribunal xpi. vbi vnusquisq; de se rationem referet.

℟. Versus.

Et ipse reddet vnicuiq; iuxta opa sua

℣. Repetitio.

Vbi vnusquisq; de se ratione referet.

℣. Lectio octaua. Thessa quarto.

NOlumꝰ autẽ vos ignorare fratres de dormientibus vt nõ cõtristemini, sicut et ceteri qui spem non habent. Si enim credimꝰ qđ Jesus mortuus est et resurrexit: ita et deus eos qui dormierunt p Jesũ adducet cũ eo. Hoc enim vobis dicimꝰ in verbo domini, qz nos qui viuimus, qui residui sumus

in aduentū dñi, nō
pzeuenīemus eos q̄
dozmierunt. Quo-
niā ipse dñs in iussu
et in voce archange
li et in tuba dei des-
cēdet de celo, et moz
tui qui in chzisto sūt
resurgent pzimi de-
inde nos qui viui-
mus, q̄ relinquimur,
simul rapiemur cū
illis in nubibus ob
uiā dño in aera, et
sic sēper cū dño eri-
mus. Itaq; cōsola-
mini inuicē in ver-
bis istis. Respōsozii
Nunc aūt Chzistus
resurrexit a moztu-
is, pzimitie dozmiē-
tū, qm̄ quidē per ho
minē mozs, et p ho-
minem resurrectio
moztuozū. Et sicut
in Adā oēs mozīūt,
ita et in xp̄o oēs vi-
uificabuntur, vnus-
quisq; aūt in suo oz
dine. Versus.
Primitie, xp̄s deide
et qui sūt xp̄i, q̄ cre-
dideruūt i aduētū ei⁹

Repetitio.

The Dirige.

in the commynge of the Lozde
shall not come yer they whych
slepe/foz the lozde hymselfe shal
come downe from heauē wyth
a shoute and voice of the archā
gell and wyth the trōpe of god
& the deade in Chzist shal aryse
fyzst/than shall we whych lyue
& remayne be caught vp wyth
thē also in the cloudes to mete
the Lozde in the ayer/& so shall
we euer be wyth the Lozde.
wherfoze cōfozte your selfe one
an other wyth these wozdes.

℣ The respouce. i. Coz. xv

Now is Chzistе rysen from the
deade & is become the fyzst fru-
tes of thē that slepe / foz by one
mā cōmeth death/ & by one mā
the resurrecciō of y⁴ dead foz as
they all dye in Adā so shal they
al be m⁹de alyue in Chzistе but
euery one in his ozder. ℣ Verse.
The fyzst is Chzistе thē they y⁴
belōgeth vnto chzist whē he cō-
meth. ℣ The repetition.

Euery one in hys order.

¶ The.ii. lesson. Joh.v.

VErely verely I say vnto you / Who so heareth my worde / & beleueth hym that sente me / hath euerlastyng lyfe / & cõmeth not in to dãpnacion / but is passed thorow frõ death vnto lyfe. Verely verely I saye vnto you the houre cõmeth / & is now already that the deade shall heare the voice of the sõne of god / & they that heare it / shal lyue / for as the father hath lyfe in hym selfe / so lykewyse hath he geuẽ vnto the sõne to haue lyfe in hi selfe / & hath geuẽ hi power also to execut iudgemẽt because he is ye sõne of mã. Maruail not ye at this / for ye tyme cõmeth / in ye which al y^t are in ye graues shal heare his voyce / & shall go forth they that haue done good vnto the resurrection of lyfe / but they that haue done euell / vnto the resurrecũ of dãnaciõ

Unusquisq; autem in suo ordine.

Lectio.ii. Joh.v.

AMẽ amẽ dico vobis qz qui vbum meũ audit et credit ei q̃ misit me, habet vitam eternã, et in iudiciũ nõ venit, sed trãsit a morte i vitã. Amẽ amen dico vobis qz venit hora & nũc est qñ mortui audient vocẽ filii dei, et qui audierunt, viuent. Sicut enim pat habet vitã i semet ipo, sic dedit et filio vitã habere i semetipo et potestatẽ dedit et iudiciũ facere, qz filius hominis est. Nolite mirari hoc qz venit hora in qua oẽs qui in monumẽtis sũt, audient vocẽ filii dei, et prodẽt q bona fecerunt, in resurrectionẽ vite qui vero mala egerunt in resurrectionem iudicii.

¶ Responsorium.
Libera me dñe de morta eterna in die illa tremenda. Quã do celi mouendi sũt & terra Dũ veneris iudicare seculum p ignem.

¶ The Dirige.

¶ The responce.
O Lorde deliuer me from euer lastynge deathe at the dredfull daye/ whan heauen and earth shall be altered Whyles thou shalt come to iudge the worlde by fyre.

¶ Versus.
Nunc xpe te petim⁹ miserere ñs, qui venisti redimere perditos, noli condemnare redemptos.

¶ The versicle.
Now Christ Jesus We most hũbly beseche the to haue mercy on vs/ and that thou Which art come to redeme, wretches from synne and thraldome/ Wylt not cast awaye them/ whome thou hast so derely redemed.

¶ Responsorium.
Libera me dñe de morte eterna in die illa tremẽda. Quãdo celi mouendi sũt et tra. Dũ veneris iudicare seculum p ignem.

¶ The responce.
O Lorde deliuer me from euer lastynge deathe at the dredfull daye / whan heauen and earth shall be alterd Whyles thou shalt come to iudge the worlde by fyre.

¶ Antiphona.
Exultabunt.

¶ The antheme.
My bruled.

¶ Psalmus.li.

¶ The.li.psalme.

The.li.psalme.

HAue mercy vpon me (oh God) accordynge to thy great mercy.

And accordynge to the multitude of thy compassion / wype awaye myne inquitie.

Washe me more frō myne iniquite & clense me frō my synne.

For I knowlege myne inquitie / and my synne / is euer before myne eyes.

Agaynst the only haue I synned / and haue done euell in thy syght / that thou mayest be iustifyed in thy wordes / and vanquysh whan thou art iudged.

Lo I was begottē in wyckednesse / and my mother cōceyued me in synne.

Lo thou hast loued truth / the vnknowen and secrete thynges of thy wysedome / hast thou vttered vnto me.

Sprynkle me lord with ysope

Psalmus.l.

Miserere mei deus, scdm magnam misericordiam tuam.

Et scdm multitudinem miserationū tuarum, dele iniquitatem meam.

Amplius laua me ab iniquitate mea, & a peccato meo mūda me.

Quōm iniquitatem meā ego cognosco & peccatum meū contra me est semper.

Tibi soli peccaui & malum corā te feci, vt iustificeris in sermonibus tuis & vincas cum iudicaris.

Ecce enim in iniq̄tatib⁹ cōcept⁹ sum, et in peccatis concepit me mater mea.

Ecce enim veritatē dilexisti, incerta et occulta sapiētie tue manifestasti mihi.

Aspyges me domine

ſopo et mundabor
ſuabis me & ſuper
niuem dealbabor.

Auditui meo da-
bis gaudiū & letitiā
et exultabunt oſſa
humiliata.

Auerte faciē tuā a
peccatis meis, et oēs
iniquitates meas dele.

Cor mundum crea
in me deus, et ſpiri-
tum rectum innoua
in viſceribus meis.
Ne proiicias me a
facie tua, et ſpiritū
ſanctum tuum ne
auferas a me.
Redde mihi letici-
am ſalutaris tui, et
ſpiritu principali cō
firma me.
Docebo iniquos vi-
as tuas, et impii ad
te conuertentur.

Libera me de ſan-
guinibus deus, de⁹
ſalutis mee, et exal-

& ſo ſhall I be clene / thou ſhalt
waſſhe me and then ſhall I be
whyter then ſnowe.

Unto my hearyng ſhalt thou
geue ioye / and gladneſſe / & my
weykened bones ſhal be refreſ-
ſhed.

Turne thy face frome my ſyn
nes / and wype awaye all my
wyckedneſſe.

A pure harte create in me (oh
Lord) and an vpryght ſpyryte
make a newe within me.

Caſte me not away frome thy
face / and thy holy ſpyryte take
not frome me.

Reſtore vnto me the gladneſſe
of thy ſaluacion / and ſtrengthē
me with a pryncipall harte.

I wil inſtructe ye wicked that
they maye knowe thy wayes /
and the vngodly ſhalbe conuer
ted vnto the.

Delyuer me frome bloudes
(oh lorde) the god of my helth

and my tonge shal exalte thy ryghtuousnes.

tabit lingua mea iusticiam tuam.

O lorde open thou my lyppes/ & my mouth shall shewe forth thy prayse.

Domine labia mea aperies, et os meũ annunciabit laudẽ tuam.

For yf thou haddeste desyred sacrifyces / I had surely geuen it/but thou delitest not in burnt sacrifyces.

Qm̃ si voluisses sacrificium dedissem vtiq; , holocaustis non delectaberis.

A sacrifyce to God / is a lowly spyryte a contryte/ & an humble harte / thou shalte not dyspyse (O God.)

Sacrificiũ deo spiritus cõtribulatus cor cõtritum et humiliatum deus non dispicias.

Deale gentely of thy fauourable beneuolence With Syon / that the Walles of Jerusalem maye be buylte agayne.

Benigne fac dñe in bona volũtate tua syon, vt edificentur muri Jerusalem.

Then shalte thou accepte the sacrifyce of ryghtuousnes/oblacyon/and burnte offrynges/thẽ shal they laye calues vpon thy aulter.

Tũc acceptabis sacrificiũ iustitie oblationes et holocausta, tunc imponent super altare tuum vitulos.

The Antheme.

Antiphona.

My bruised bones lorde shalbe refresshed.

Exultabunt domine ossa humiliata.

¶ Antiphona.
Exaudi domine.
¶ Psalmus. lxiiii

TE decet hymnus deus in Syon et tibi reddetur votū i ierusalē.
Exaudi orationem meā, ad te omnis caro veniet.
Verba iniquorū p̄ualuerunt sup nos, et impietatibus nostris tu ꝓpiciaberis
Beat⁹ quē elegisti et assūpsisti, inhabitabit in atriis tuis.
replebimur in bonis domus tue, sāctum est tēplū tuum mirabile in eq̄tate,
Exaudi nos de⁹ salutaris noster, spes oim finium terre et in mari longe.

Qui ꝓparans mōtes in virtute tua accīctus potentia.

Qui cōturbas ꝓ-

¶ The antheme. Heare Lorde
¶ The. lxiiii. psalme.

THou (o God) arte praysed in Sion / and to the is the vowe performed.
Thou hearest the prayer / therfore commeth all flesh vnto the
Oure mysdedes preuayle agaynst vs / oh be thou mercyful vnto our synnes.
Blessed is the mā whom thou choosest and receauest vnto the / that he may dwel in thy court: he shalbe satisfyed wyth ye pleasures of thy house / euen of thy holy temple.
Heare vs accordyng vnto thy wōderfull ryghteousnes o^f god our saluaciō: thou that art the hope of al the endes of y^e earth / and of the brode see.
Which in hys strength setteth fast the moūtaynes and is gyrded aboute wyth power.
Which stylleth the ragynge o^f

the see/the roarynge of hys wa wes / and the woodnes of the people.

fundum maris sonum fluctuũ eius, turbabuntur gẽtes.

They that dwell in the vtter=moste parties are afraied at thy tokens / thou makest both the morynge and euenynge starres to prayse the.

Et timebũt qui habitant terminos a signis tuis, exitus matutini et vespere delectabis.

Thou vysitest the earth/thou watherest it and makest it verye plenteous.

Visitasti terram et inebriasti eam, multiplicasti locupletare eam.

The ryuer of god is ful of waters / thou prepareste man hys corne/and thys thou prouydest for the earth.

Flumen dei repletum est aquis, parasti cibũ illorum quoniam ita est preparatio eius.

Thou watherest hir forowes / thou breakest the harde clottes therof/thou makest it soft with the droppes of rayne / & blessest the increase of it.

Riuos eius inebrians multiplica genimina eius, in stillicidijs eius letabit germinans.

Thou crowneste ye yeare with thy good / and thy fote steppes droppe fatnes.

Benedices corone anni benignitatis tue, et campi tui replebũtur vbertate.

The dwellynges of the wylderues are so fat also/that they

Pinguescẽt speciosa deserti, et exulta-

tione tolles accigẽt
Induti sũt arietes
ouiũ, et valles abũ-
dabũt frumento, cla
bunt etenim hymnũ
dicent. Antiphona.
Exaudi domine ora
tionem meã, ad te
omnis caro ventet.
añ. Me suscepit.

℣. Psalmus. lxii.

DEus deꝰ me
us, ad te de
luce vigilo.
Sitiuit i te anima
mea, ꝙ multiplici-
ter tibi caro mea, in
terra deserta invia
et inaquosa.
Sic in sancto appa
rui tibi, vt viderem
virtutem tuam et
gloriam tuam.
Quñ melior est mia
tua sup vitas labia
mea laudabunt te.
Sic benedicam te
in vita mea, et in no
mine tuo leuabo
manus meas.
Sicut adipe i pin-
guedine repleatur
aia mea, et labijs ex

droppe with all/ & the lytle hyl-
les are pleasaunt on euery syde.
The feldes are full of shepe/
the valeis stond so thycke with
corne that they laugh & synge.
℣. Antheme. Heare my prayer
o lorde/ vnto the shal euery cre-
ature come. ℣. Antheme. Hath
receyued. ℣. The. lxij. psalme.
O God thou arte my God/
early wyll I seke the.
My soule thyrsteth for the/ my
flesh longeth after in a baren
& drye lande wher no water is.
Thus do I loke for the in thy
sãctuary/ that I myght behold
thy power and glory.
For thy louynge kyndnesse is
better then lyfe/ my lyppes shal
prayse the.
As lõge as I lyue wil I magni-
fye the/ and lyfte vp my han-
des in thy name.
My soule is satysfyed euen as
it were wyth mary & fatnesse/

when my mouth prayseth the with ioyfull lyppes.

In my bed wyl I remẽbre the and when I wake my talkyng shall be of the.

For thou hast ben my helper/ and vnder the shadowe of thy wynges/ wyll I reioyce.

My soule hangeth vpon the/ thy ryght hand vpholdeth me.

They seke after my soule/ but in vayne/ for they shall go vnder the earth.

They shall fal into the swerd and be a porcion for foxes.

But the kynge shall reioyse in God/al they that swere by him shal be cõmẽded/for the mouth of lyers shalbe stopped.

The.lxvi.psalme.

GOd be mercyful vnto vs blesse vs & shewe ye light of his countenaunce vpon vs.

That we maye knowe thy way vpon earth/ thy saluacion

altationis laudabit os meum.

Si memor fui tui super stratum meũ, in matutinis meditabor in te.

Quia fuisti adiutor meus, et in velamento alarum tuarum exultabo.

Adhesit aia mea post te, me suscepit dextera tua.

Ipsi vero in vanũ quesierunt animã meam, introibũt in inferiora terre.

Tradentur in manus gladii partes vulpium erunt.

Rex vero letabitur in deo laudabuntur oẽs q̃ iurãt in eo, q̃ obstructũ est os loquentium iniqua.

Psalmus.lxvi.

Deus miseri aẽ nr̃i et bñdicat nobis, illuminet vultũ suũ super nos & miseriaẽ nr̃i.

Ut cognoscamus in terra viam tuã, in omnib' gẽtibus

salutare tuum.
Cõfiteant tibi populi deus, confiteant tibi populi oẽs.
Letentur et exultent gentes, qm̃ iudicas populos in equitate et gentes in terra dirriges.
Cõfiteãtur tibi populi deus, confiteãtur tibi populi oẽs, et terra dedit fructum suum.
Benedicat nos deus deus noster benedicat nos deus, & metuãt eũ oẽs fines terre. Antiphona.
Me suscepit dextera tua domine.
¶ Antiphona.
A porta inferi.
¶ Canticũ Ezechie Isay. xxxviii.

EGo dixi, in dimidio dierũ meorũ vadã ad portas inferi, q̃siui residuũ annorũ meorũ

amonge all heathen.
Let the people prayse the (O God) yet let al peple prayse the
O let the people reioyse and be glade / that thou iudgest the folke ryghteously / and gouernest the nacions vpon earth.
Let the people prayse the (O God) let all people prayse the / the earth hath geuen hir frute.
God euen our owne god geue vs his blessynge.
God blesse vs / and let all the endes of the worlde feare him.
¶ The Antheme.
Lorde thy ryght hande hath defẽded me.
¶ The Antheme.
Frome the gates.
¶ The songe of Ezechias. Esay the xxxviii. chapter.
I Thought I shulde haue gone to the gates of hell in my beste age / and haue wanted the residue of my yeares.

I sayd within my selfe/ I shal neuer visyte God in this lyfe/ I shall neuer se man amonge the dwellynges of the Lorde.

Myne age is folden vp togy-ther/ and taken away from me lyke a shepeherdes cotage my lyfe is hewen of/ lyke as a we-uer cuttes of his webbe.

Whyle I was yet takyng my rest he hewed me of/ and made an ende of me in one waye.

I thought I wolde haue ly-ued vnto the morowe/ but he bruised my bones lyke a lyon/ & made an ende of me in one day

Then chattred I lyke a swal lowe/ and lyke a crane/ & moured as a doue.

I lyfte vp myne eyes into the heyght/ O Lorde (sayd I) vyo lence is done vnto me/ be thou suertye for me.

What shall I speake or saye/ that he maye do this: that I

Dirl nō videbo de minum deum in ter ra viuentium, non aspiciam hominem vltra, et habitatorē quietis.

Generatio mea ab lata est et cōuoluta est a me, quasi taber naculum pastorum, precisa est velut a texente vita mea.

Dum adhuc ordi-rer succidit me, de mane vsq; ad vespe ram finies me.

Sperabā vsq; ad mane, quasi leo sic contriuit omnia os-sa mea, de mane vs-q; ad vesperam finies me.

Sicut pullus hy-rundinis sic clama-bo, meditabor vt co lumba.

Attenuate sūt ocu-li mei suspicientes in excelsū, dñe vi pa tior responde p me.

Quid dicā aut qd respondebit mihi cū ipse fecerim, recogi-

tabo omnes annos meos, in amaritudine anime mee.

Domine si sic viuitur et in talibus vita spiritus mei, corripies me et vificabis me, ecce in pace amaritudo mea amarissima.

Tu autem eruisti aiam meam vt non periret, piecisti post tergum tuū omnia peccata mea.

Quia non infernus confitebit tibi, neq; mors laudabit te.

Nō expectabūt qui descendunt in lacū veritatē tuā, viues viuent, ipse cōfitebitur tibi sicut et ego hodie, pat filiis notā faciet veritatem tuam.

Dñe saluū me fac, et psalmos nostros cantabimus cūctis diebus vite nostre.

maye lyue out al my years/yee in the byternesse of my lyfe.

Uerely (Lord) men must lyue in bytternesse / and all my lyfe muste I passe ouer therin / for thou rayseste me vp and wakeste me/but I wylbe well contente with this bytternesse.

Neuertheles my conuersacio hath so pleased the / that thou woldeste not make an ende of my lyfe/so that thou haste caste my synnes behynde thy backe.

For hel prayseth not the/deth doth not magnifye the.

They that go downe into the graue prayse not thy truth/but the lyuynge: yee the lyuynge acknoledge the lyke as I do this daye/the father teilleth his children of thy faythfulnesse.

Delyuer vs (O lorde) and we wyl synge prayses in thy house all the dayes of our lyfe.

Frome the gates of hell/ Lord delyuer theyr soules.

¶ The antheme.

Let euery spyryte.

¶ The. Cxlviii. psalme.

PRayse ye the lorde of heauens / prayse ye hym in the hygh place.
Prayse ye hym al his angels/ all his powers prayse ye hym.
Prayse ye hym sonne & moone al sterres & light prayse ye hym
The highest of heuens prayse ye hym / & the waters that are aboue the heuēs /let thē prayse the Lordes name.
For by his worde all thinges were made/by his commaūdement all thinges were created.
He hath stablysshed thē euerlastyngly and into the worlde of worldes/he hath set a lawe/ that shall not exspyre.
Prayse ye the lord of the earth ye dragōs/ & all depenesses.

A porta inferi, eruę domine aias eorū.

¶ Antiphona.

Omnis spiritus.

Psalmus. Cxlviii.

LAudate dominū de celis, laudate eum in excelsis.
Laudate eum oēs angeli eius, laudate eū oēs virtutes eius
Laudate eum sol & luna, laudate eum oēs stelle et lumen.
Laudate eū celi celorum, et aque que super celos sūt, laudēt nomen domini.
Quia ipse dixit et facta sunt, ipse mandauit et creata sūt.

Statuit ea in eternū & in seculū seculi preceptum posuit & non preteribit.

Laudate dominū de terra, dracones et omnes abissi.

Ignis grando, nix glacies, spūs procella ignis, quę faciūt verbum eius.

Montes & oēs colles ligna fructifera et omnes cedri.

Bestie et vniuersa pecora serpentes et volucres pennate.

Reges terre et oēs populi, principes et oēs iudices terre.

Iuuenes et virgines senes cum iunioribus laudēt nomen dñi, q; exaltatū est nomen eius solius.

Confessio eius sup celū & terrā, et exaltauit cornu populi sui.

Hymnus omnibus sanctis eius filiis Israel populo appropinquanti sibi.

Psalmus. Exlix.

Cantate domino canticum nouū, laus eius in ecclesia sanctorum.

Hyre / hayle / snowe / yse / stormes of wyndes that do his cōmaundement.

Mountaynes & al lytel hylles woodes berynge fruyte / & al cedre trees.

Bestes and al maner of cattel serpentes and fethered foules.

Kynges of the earth / and all people / prynces and all iudges of the earth.

Bachelers and maydens olde mē and yonge / let them prayse the name of the Lorde / for the name of hym onely is exalted.

The knowlegyng of him is a boue heauen & earth / & he hath exalted the horne of his people

Laude be vnto al his sayntes to the sonnes of Israell / to the people approchyng vnto hym.

The. Exlix. psalme.

Synge ye vnto the lord a newe songe / let the congregatiō of sayntes prayse hym

Let Israel reioyce in hym that made hym / and let the sonnes of syon tryũphe in theyr kynge.
Let thẽ prayse his name with daunsyng let them synge vnto hym with tympany and harpe
For the Lorde is wel pleased with his people/and hath exalted the lowly into saluacion.
Sayntes shall tryumphe in glorye / they shall make ioye in theyr chambers.
The prayses of god shal be in theyr mouthes/and two edged swordes in theyr handes.
To do vengeãs amongest nacyons and correccyous amongest people.
To bynde theyr kynges in fetters/and theyr nobles in manacles of yron.
For to execut on thẽ the iudgement wrytten/ this is glorye vnto all his sayntes.

Exit. Cl psalm.

Lætetur Israell in eo qui fecit eum, et filii syon exultent in rege suo.
Laudent nomen eius in choro, in tympano et psalterio psallant ei.
Quia beneplacitũ est domino in populo suo, et exaltauit mãsuetos in salutẽ.
Exultabunt sancti in gloria letabũtur in cubilibus suis.
Exultationes dei in gutture eorum, & gladii anceps in manibus eorum.
Ad faciendam vindictam in nationibus, increpationes in populis.
Ad alligandos reges eorũ i cõpedib⁹ et nobiles eorum in manicis ferreis.
Vt faciãt in eis iudiciũ cõscriptũ, gloria hec est omnibus sanctis eius.

Ps. xxxiiii.

Laudate dominū in sāctis eius laudate eum in firmamento virtutis eius.

Laudate eum in virtutibus eius: laudate eum scōm multitudinem magnitudinis eius,

Laudate eū in sono tube, laudate eū in psalterio & cithera

Laudate eū in timpano & choro laudate eum in chordis et organo.

Laudate eū in cymbalis benesonātibus, laudate eum in cymbalis iubilationis omnis spiritus laudet dominum.

Antiphona.

Omnis spiritus laudet dominum.

Versus.

A porta inferi.

Responsum.

Erue dñe alias eorā ab. Ego sum.

PRayse ye the lorde in his sayntes / prayse hym in the fyrmament of his power. Prayse ye hym in his strength prayse ye hym accordyng to the almyghtynesse of his powre. Prayse ye hym w^t the sounde of a trumpet / prayse ye hym with harpe and lute. Prayse ye hym w^t tympany & daunsyng / prayse ye hym with rebeckes and organnes. Prayse ye hym with clarysymballes well soundynge / prayse ye hym w^t Symballes of swetnesse / let euery spyryte prayse the lorde.

The Antheme.

Let euery spirite geue prayse vnto the Lorde.

The verlycle.

From the gates of hell.

The response.

Lorde deliuer theyr soules.

The antheme. I am

The Dirige.

¶ The songe of Zachary/ the prophet.

BLessed be the lorde God of Israel/for he hath vysyted and redemed his people. He hath rayled vp a horne of saluacyon vnto vs/in the house of his seruaũt Dauyd.

Euen as he promysed by the mouthe of his holy prophetes/ whiche were syns the worlde began.

That we shuld be saued from our enemyes/and from the hãdes of them that hate vs.

To fulfyl the mercy promised to our fathers / and to remembre his holy testament.

To performe the othe which he sware to our father Abrahã that he wolde geue hym selfe to vs.

That we delyuered out of the handes of our enemies/myght serue hym without feare.

¶ Canticũ Zacharie prophete. Luce. i.

BEnedictus dñs deus Israell, qz visitauit et fecit redemptionem plebis sue.

Et erexit cornu salutis nobis, in domo dauid pueri sui.

Sicut locutus est per os sãctorum q a seculo sunt prophetarum eius.

Salutem ex inimicis nostris, & de manu omnium qui oderunt nos.

Ad faciendam misericordiã cũ patribꝰ nr̃is & memorari testamenti sui sãcti

Iusiurãdum quod iurauit ad Abrahã patrẽ nostrum daturum se nobis.

Ut sine timore de manu inimicorum nostrorũ liberati seruiamus illi.

Iu ſãctitate et iuſtitia coꝛam ipſo, oĩbus diebus noſtris.

Et tu puer ꝓpheta altiſſimi, vocaberis ꝓcedis enim ãte faciem domini parare vias eius.

Ad dãdam ſc ētiã ſalutis plebi eiꝰ, in remiſſionem peccatoꝛum eoꝛum.

Per viſcera miſeri coꝛdie dei noſtri, in quꝫ bꝰ viſitauit nos oꝛiens ex alto.

Illuminare hiis q̃ in tenebꝛis & in vmbꝛa moꝛtis ſedẽt ad dirigendos pedes noſtros i viã pacis.

℣ Antiphona.

Ego ſ[illegible]rrectio et vita, [illegible]credit in me etiam ſi moꝛtuus fuerit viuet, et oĩs q̃ viuit & credit in me, nõ moꝛietur in eternum.

Kyrie eleiſõ. Chriſte

In holyneſſe and ryghteouſnes before hym/ al the dayes of our lyfe.

And thou childe/ ſhalte be called the prophet of the hyeſt/ for thou ſhalte go before the face of the lorde to prepare his wayes

To gyue knowelege of ſaluacion vnto his people/ for remyſſyon of theyr ſynnes.

Through the tender mercy of our god/ by the which ſpꝛiggyng from the hye hath viſited vs.

To gyue lyght to them that ſyt in the darkeneſſe/ and in the ſhadowe of death/ and to gyde our fete into the waye of peace.

℣ The antheme.

I am the reſurrecyon and lyfe he that beleueth in me / yee although he were dead/ yet ſhall he lyue/ and whoſoeuer lyueth and beleueth in me/ ſhall not ſe euerlaſtyng death. Lorde haue mercy on vs. Chriſt ha[illegible]e mer-

ey on vs. Lorde haue mercy on vs. Our father. And lead vs not. But deliuer vs.

¶ The.xxix.psalme.

I wyll magnifye the (O Lorde) for thou haste set me vp/and not suffred my foes to tryumphe ouer me.

O Lorde my God I cryed vn to the / & thou haste healed me. Thou lorde hast brought my soule out of hell/thou hast kept my lyfe/where as they go dowe ne into the pytte.

Syng prayses vnto the lorde (O ye sayntes of his) geue thākes vnto him for a remēbraūce of his holynesse.

For his wrath is but ye twynkelynge of an eye/and his pleasure is in lyfe / heuinesse maye well idure for a nyght/but ioye commeth in the mornynge.

As for me whē I was in prosperitye / I sayde: tusshe/I shall

eleyson. Kyrye eleyson. Pater noster. Et ne nos. Sed libera.

¶ Psalmus. xxix.

Exultabo te dominе qm̄ suscepisti me, delectasti inimicos meos super me.

Dñe deus me⁹ clamaui ad te, et sanasti me.

Dñe eduxisti ab inferno aiam meam, saluasti me a descē-tibus in lacum.

Psallite dño sancti eius, et confitemini memorie sanctitatis eius.

Q̄m ira in indignatione eius, & vita in voluntate eius, ad vesperum demorabitur flet⁹, et ad matutinum letitia.

Ego autem dixi in abundātia mea, nō

mouebor ſneternū.
Dixiſti in voluntate tua, præſtitiſti decori meo virtutem.

Auertiſti faciē tuam a me, et factus ſum conturbatus.
Ad te domine clamabo, et ad deū meum deprecabor.

Que vtilitas in ſāguine meo, dum deſcēdo in corruptionē
Nunquid cōfitebitur tibi puluis, aut annunciabit veritatem tuam.

Audiuit dominus et miſertus eſt mei, dominus factus eſt adiutor meus.
Conuertiſti planctum meū in gaudiū mihi cōciditi ſaccū meum, circūdediſti me letitia.
Ut cantet tibi gloria mea et non compungar, domine de

neuer fall more.
And why: thou Lorde of thy goodneſſe haddeſte made my hyll ſo ſtronge.
But as ſone as thou turneſte thy face frō me / I was brought in feare.
Thē cryed I vnto the (o lord) ye vnto the Lorde made I my prayer.
What profyte is there in my bloude / yf I go downe into corrupcyon:
Maye the duſte geue thankes vnto the: or ſhall it declare thy faythfulneſſe:
Heare (O Lorde) & haue mercy vpon me / Lorde be thou my helper.
And ſo thou haſt turned my heuyneſſe into ioye / thou haſte put of my ſackecloth / & gyrded me with gladneſſe.
That myne honoure myght ſyng prayſes vnto the Without

ceasyng: Lorde my God/ I wyl geue thankes vnto the forever. From the gates of hell/ Lorde delyuer theyr soules. I truste to se the goodnesse of the Lorde/ in the lande of the lyuynge. Lorde heare my prayer/ and let my clamoure come vnto the.

The prayer.

O God which by the mouth of S. Paule thyne apostle/ hath taught vs/ not to be sory for them that slepe in Christ. Graunt we beseche the that in the commyng of thy sonne our Lorde Jesu Christ/ we with all other faythfull people beynge departed / maye be graciously brought vnto ioyes euerlastig/ which shalt come to iudge both the quycke and the deade/ & the worlde by fyre.

ALmyghty eternall god to whō there is neuer any prayer made/ without hope

us meus ineternū confitebor tibi.
A porta iferi. Erue dñe animas eorum Credo videre bona. dñi. In terra viuentium. Domine exaudi orationem meam. Et clamor meus ad te veniat.

Oratio.

DEus q̄ nos p os sancti Pauli apostoli tui, de obdormiētib⁹ in xp̄o non contristandos docuisti, prestaq̄s vt cū oibus fidelibus defunctis aduenīēte filio tuo domino nr̄o Jesu xp̄o ad eterna gaudia feliciter p̄ducamur q̄ venturus est iudicare viuos & mortuos et seculū p ignē

OOmnipotens sempiterne deus cui nūq̄ sine spe

mie supplicatur, p-
pitiare aie famuli
tui N. vel famule
tue N. vt qui vel q̃
de hac vita i tui no-
minis cõfessione de
cessit, sanctorũ tuo-
rum numero facias
aggregari. Per
Christũ dñm nr̃m.

DEus cuius
misericordie
non est numerus,
suscipe pro anima-
b⁹ famulorũ tuorũ
pontificum pręces
nr̃as et lucis eis le
titieq; regionem in
sanctorum tuorum
societate concede.
Per Christum do-
minum nostrum.

INclina domi
ne aurem tuã
ad pces nr̃as, quib⁹
miam tuam suppli-
ces deprecamur vt
aias famulorum fa
mularũq; tuarum
(quas de hoc seculo
migrare iussisti) in
pacis ac lucis
regione constituas

of mercye / be propiciable to the
soule of thy seruaunt .N. that
seynge it departed frõ this lyfe /
in the confessyon of thy name /
thou wylte cause it to be associ-
at to the company of thy sayn-
tes. By Christ our Lorde.

O God of whose mercy ther
is no numbre / admit our
prayers for the soules of thy ser
uauntes the Bysshoppes / and
graunt vnto them the lande of
pleasure and lyght in the felow
shyp of thy blessed angels.
By Christ our Lorde.

HOlde enclyne thyne eare
vnto our prayers / wher-
in we ryght deuoutly call vpon
thy mercye / that thou wylt be-
stowe the soules of thy seruaũ-
tes / both men & women (which
thou haste commaunded to de-
parte from this worlde) in the
countre of peace and reste / and
further cause them to be perta-

kers wyth thy sayntes. By Christ our Lorde.

WE beseech lorde that the prayer of thy supplian tes may auayle to the soules of thy seruauntes of eyther kynde that thou wylt both purge thē of al theyr synnes/ & cause them to be partakers of thy redemp-tion/ which lyuest and reygnest God/ worlde wythout ende. So be it.

et sanctorum tuorū tubeas esse consor-tes. Per Christum dominum nostrum.

AMimabꝰ q̄s dñe famulo-rum famularūq; tu arum oratio pficiat supplicantiū, vt eas et a peccatis oibus eruas, et tue redēp-tionis factas esse participes. Qui vi-uis et regnas deus Per omnia secula se culorum. Amen.

The thyrde parte of the pri-mer treatynge of workes.

WOrkes are diuerse, some ryght good and necessary which muste nedes be obserued, as the commaunde-mentes of God. And these moste chefly ought to be regarded and had in price, and not compared wyth other workes, but estemed aboue them all.

¶ Some are workes of mennes tradi tion, yet agreable & consonaunt to gods des worde, and these ought to be obser-

ued,but not had in lyke reuerēce wyth the wozkes commaunded of God.

¶ Some wozkes are tradicions of men not agreable to goddes wozde,but repugnaunt whych nother ought to be regarded noz obserued.

¶ Of these bzefly shalbe somewhat sayde,but foz as much as the wozkes commaunded of God are to be reputed as the chefest,they shalbe recyted in the fyrst place.

¶ The cōmaundementes of God geuē by Moyses,and expounded by Chryste sentencially taken, and here wyth theyr whole sentences set forth as they haue spoken them/very necessary and expedient foz youth to learne, and foz all estates to knows and obserue the same.

¶ The fyrst Table,

Exod.xx. Deut.v. I Am the Lozd thy god, whych haue bzought the out of the lande of Egipt, and out of the house of bondage. Thou shalte haue none other goddes but me. Thou shalt not make to thy selfe ony grauē ymage,noz ony lykenes of ony thynge ẏ is in heauen aboue, oz in earth beneth , noz in ẏ water vnderneth the earth , thou shalte not bowe downe to them,noz wozshyp them.

For I the Lozde thy god,am a gelouse God, & vysyte the synne of the fathers,vpon the chyldzē vnto the thyrde and fourth generacion of them that hate me:and yet shewe mercy vnto thousandes amonge them that loue me and kepe my cōmaūde-

mentes. Christ. Heare Israell, our Lorde Godis one Lorde, and thou shalt loue thy lorde god with all thy herte, and with al thy soule, and with al thy mynde, and with all thy strength. Thou shalt worshyp thy Lorde God, & hym only shalte thou serue.

Deut. vi. mat. xxii. Mar. xii. Mat. iiii. Deut. vi.

Thou shalte not take the naume of thy lorde god in vayne.

For the lorde wyll not holde hym gyltles, that taketh the naine of the Lorde his god in vayne.

Exodi. xx Deut. v. Mat. v.

Christe. ye haue herde howe it was sayde to them of olde tyme: Thou shalte not forswear thy selfe / but shalte performe thyne othes to the lorde. But I say vnto you, sweare not at al: neyther by heauē for it is goddes seate, nor yet by the earth, for it is his fotestole: neyther by Jerusalem, for it is the cyte of the greate kinge: Neyther shalt thou sweare by thy hed, bycause thou cāst not make one whyte heare or a blacke. But let your cōmunicacyon be, yee yee, and nay nay: for what so euer is more than that commeth of euyll.

Remembre that thou kepe holy the sabboth daye.

Syre dayes mayste thou laboure and do all that thou hast to do: but the seuenth day is ỹ Sabboth of the Lorde thy god, in it thou shalte do no maner worke: neyther ỹ, nor thy sonne, nor thy doughter, neyther thy man seruaunt, nor thy mayde seruaūt, neyther thy cattell, neyther yet the straunger ỹ is win thy gates. For in syre dayes the Lorde made heauen & earth, and the see, and al that in them is, and rested the seuenth daye. Wherfore the Lorde blessed the seuenth daye, and halowed it.

Exodi. xx Deut. v.

Chriſte. It is lefull to do a good dede on the Sabbath day. For the ſonne of man is lorde, euen of the Sabbath day. The Lorde ſayeth by hys prophete Eſaye ý his Sabbath is halowed and kepte, whan we reſte aud ceaſe to do our owne wyll, to folowe our owne wayes, and to ſpeake our owne wordes, when we in worde, thought and dede, fulfyll hys wyl, and not ours: and we ſuffre hym to do his workes in vs, that at the laſte we may come to ý Sabboth and true reſte, euen eternall lyfe, which Chriſt the Lorde of the Sabboth, hath obtayned for vs by his bloude.

¶ The ſeconde Table.

Honoure thy father and thy mother.
That thy dayes maye be longe in the lande whych the LORDE thy God geueth the.

Chriſte. Honoure thy father and thy mothe.

Paule. Honour thy father & mother: this is ý fyrſt commaundement that hath any promes, that thou mayſt be in good eſtate, & lyue longe on the earth. By this cõmaũdemẽt Chriſt teacheth vs not only to haue our father and mother in reuerence, and to obey them, as he hym ſelfe was ſubiecte vnto hys mother the virgyn Mary, but alſo to miniſtre vnto there neceſſyties.

Thou ſhalt do no murther.

Chriſt. ye haue harde howe it was ſayde vnto thẽ of the olde tyme: Thou ſhalt not kyll. Who ſo euer kylleth, ſhalbe in daũger of iudgement. But I ſay to you: Who ſo euer is angry with his brother ſhalbe in daunger of iudgement. Who ſo euer ſayth to his brother, Racha, ſhalbe in daunger of a councel

But who so euer sayth, thou koule, shalbe in daunger of hell fyre. Item ye haue herde how tt is said: Thou shalt loue thy neyghbour: & hate thyne enemye. But I saye to you, loue your enemyes, blesse them that curse you, do good to thē that hate you: that ye maye be the chyldren of your father whych is in heauen. For he maketh the sonne to aryse on the euyll, and on the good, & sendeth his rayne on the iust, and on the vniust.

Thou shalt not commyt adultery.

Exod. xx. Deute. v. Math. v.

Christe, Ye haue herde how it was sayd to thē of olde tyme: thou shalt not commyt aduoutry. But I saye to you, that who so euer loketh on a womā lustynge after her, hath commytted aduoutry with her al ready in hys hert.

Hebre. xiii.

Paule. Let wedlocke be had in al pryce, in al poyntes, and let the chamber be vndefyled, for hore keepers and aduouterers God wyll iudge.

Thou shalt not steale.

Exodi. xx. Deute. v. Math. v. Mark. x.

Christ. Steale not, defraude no mā. If eny man wyl sue the at the lawe, and take thy cote from the let him haue thy cloke also: geue to him that asketh and frō hym that wolde borow, turne not awaye.

1. Cor. vi.

Paule. Now is ther vtterly a faute amonge you, because ye go to law one with another: Why rather suffre ye not wronge: Why rather suffre ye not youre selfe to be robbed: Ye euen youre selfe do wrōge & robbe & that the brethrē. Let hym ý dyd steale, steale nomore, but let hym rather labour with his handes some good thynge, that he maye haue to geue vnto hym that nedeth.

Exod.xx. Deute.v

¶ Thou shalt beare no false wytnesse agaynst thy neyghboure.

Mat.xiii. Mar.x.

Christ. Beare no false wytnesse. I saye vnto you that of euery ydle worde, which men shal haue spokē, they shal geue accompt, at ỳ daye of iudgemēt.

Ephe.iiii.

Paule. Wherfore put awaye lyenge, and speake euery man truth to hys neyghbour, for as moch as we are membres one of another. Let not fylthy communicatiō procede out of your mouthes. But that which is good to edifye with al, whā nede is, that it maye haue fauour with the hearers. Let al bytternes, fearcenes and wrath, rorynge and cursed speakynge, be put awaye from you. Let no fylthynes, folysshe talkynge, norieslynge (whych are not comly) be ones named amonge you: but rather geuynge of thankes.

Ephe.v.

Exodi.xx. Deut.v.

¶ Thou shalt not coueyte thy neyghbours house. Nether shalt thou coueyt thy neyghbours wyfe, his manseruaūt, his mayde, his oxe, his asse, or ought that is his.

Mat.vii. Mar.xii. Mat.xiii.

Christ. What so euer ye wolde that mē shulde do to you: euen so do ye to thē. To loue a mās neyghboure as hym selfe, is a greater thynge, than all burnte offerynges, and sacrifices. Be not ouercome with lustes, for the care of thys worlde & the deceatfulnes of ryches, choke the worde.

Hebr.xiii. 1.Tim.vi.

Paule. Let your conuersacion be wythout couetousnes, & be cōtent wt that ye haue already. Godlynes is ryches, yf a mā be cōtent wt that he hath. For we brought nothynge in to the worlde, & it is a playne case, ỳ we cary nothynge out. Whan we

haue kode & raymēt, let vs therwith be cōtent. They ỹ wylbe rych, fall in to tēptaciō & snares, & into many folysh & noysome lustes which drowne men in perdiciō & destructiō. For couetousnes is ỹ rote of al euyl: which whil some lusted after they erred frō ỹ fayth, & tangled thē selues with many sorowes.

¶ The.x. commaundementes compendiously extracted and briefly set forth accordynge to the forme of ỹ last settynge forth.

Thou shalt haue none other goddes but me. i.
Thou shalt not take ỹ name of ỹ lord god in vain ii.
Remembre that thou kepe holy the sabboth daye. iii.
Honoure thy father, and thy mother. iiii.
Thou shalt do no murther. v.
Thou shalt not commytte aduoutry. vi.
Thou shalt not steale. vii.
Thou shalt beare no false wytnesse agaynst thy (neghboure. viii.
Thou shalt not desyre thy neghboures house. &c. ix.
Thou shalt not desyre thy neghboures wyfe nor his seruaunt nor his mayde. &c. x.

THese are the wordes which euery christian ought both to knowe & to do, & about thys shuld a deuout mynde be busyed & occuppyed, & not about vayn workes of our own heades for ỹ knolege of the which we haue ben right ernestly intēt & geuē dilygēce in these cōmaūdemētes of god neglected which wolde of vs not to be forgotte, but alwayes had in herte, as these sētēces folowynge doth testifye. These wordes which I commaunde the this daye shalbe in thyne harte, and thou shalt weare them on thy children, and shalt talke of them whan thou arte at home in thyne house, Deut. vi.

and as thou walkeſt by the waye, and when thou lyeſt downe, and when thou ryſeſt vp: and thou ſhalt binde thē for a ſygne vpō thy hāde. And they ſhalbe papers of remēbraūce betwene thyne eyes and thou ſhalt wryte them vpon the poſtes of thy houſe, and vpon thy gates. Take hede and heare all theſe wordes whych I commaunde the, that it may go well wt the, & with thy chyldren after ẏ for euer, whan thou doeſt that whych is good & ryght in the ſyght of the Lorde thy God.

Deut.vi. ¶ Se thou do that whyche is ryght in the ſyght of the Lorde, that thou mayſt proſpere.

Deute.xii. ¶ ye ſhal do after nothynge that we do here this daye, euery man what ſemeth hym good in hys awne eyes. But what ſo euer I commaūde you, take hede ye do, and put nothyng therto, nor take ought therfrom.

Deu.xxvii ¶ Curſed be he that continueth not in al the wor-

Joh.xiiii. des of this lawe to do them.

Luce.xi. Chriſt. If ye loue me kepe my commaundemētes.

Chriſt. Happy are they that heare ẏ worde of God, and kepe it.

Iames.ii. Who ſo euer kepeth the hole law, and yet fayle in one pointe, he is gyltye in all. For he that ſayde: Thou ſhalt not commyt aduoutry, ſaid alſo: Thou ſhalt not kyll.

Eccle.ii. They that feare ẏ Lord, kepe his cōmaūdemētes.

THe ſeconde ſtate of workes is of mans tradicion, whych be wyth Gods wordes or at the leeſt not repugnant to Gods worde, they are

to be receaued, as the prescripcion of certayne dayes to be kepte holy, oz to be fasted, the lemytacio of certayne houres to be appoynted in the church foz the people to praye, certayn of the ceremonyes about the mynistracions of the sacramēt, wyth such other, foz the receauynge of the whych and such other lyke, saynt Peter geueth vs counsel, saying: Submyt your selfe vnto al maner of ordinaunce of men, foz the Lozde sake, foz the ordinaunces of men accozdynge to the condicion of men, and the tyme are very expedient. Wherfoze Paule amōge the Cozinthians made many ordinaūces, as that a man shulde not praye oz prophecye, hauynge eny thynge vpon his heade, and that no woman shuld praye oz prophecy with an vncouored heade: That they shulde come to the suppers of the Lozde in an ozder, and that in the congregacion they shuld not all prophecy at ones, but that one shulde prophecy after another, that wyues shulde kepe sylence in the congregacion, foz it becommeth not womē to speake in the congregacion. And foz a conclusion he sayth: let all thynges be done honestly, and in ozde. If then Paule made such tradicions amōge the Cozinthians, such maye be made amonge vs, and as he made them to be obserued, so ought this lawfull ordinaūces to be obserued. But as Paule dyd not commaunde them to be obserued as wozkes of ryghteousnes, but as comly ordinaunces, as concernynge a poletyke ozde, so ought the tradicions now receaued in the church to be obserued as cyuyle pollyces, & not as wozkes of ryghteous-

i. Peter. ii.

i. Cozin. xi.

i. Coz. xiiii.

nes. Wherfore the superstitious holynes of many may here wel be noted, which always thought them selues very holy, yf they obserued such cyuile ordynances, the commaundementes of god neglected. Was ꝑ not coũted holynes euery sonday to receaue holy bread fastyng, was not he counted holy ꝑ wolde fast euery sayntes euẽ, & kepe ꝑ daye holy (as they call it) ꝑ is to put on the best garmentes, and be ydle al the day or els geue them selfe to abhominaciõ. Were not these more regarded, or may I saye be they not now better estemed then the cõmaundemẽtes of God. The fastynge dayes and holy dayes, be they not euery sondaye in the church proclamed, the commaundementes of God tyll these latter dayes, not one daye spoken of, for holydayes and fastynge dayes the people diligẽtly enquired of their curates, because they haue a fear of the breakynge of them / but of the cõmaundemẽtes of god they nothynge requyre because they regarde not the transgressiõ of thẽ. Ther is a great nombre that maketh great daunger to eate whyte meate in lent / yet they make smale daunger to transgresse gods commaundement. These thynges are not rehersed (gentle reader) to the intente ꝑ such tradicions shulde be vtterly cõtempned but to shewe the abuse howe they are more estemed, then the true holynes of a christen mans lyfe, whych is to be collocate in the fayth of Christ & the cõmaundemẽtes of god, but these were preferred before Gods commaundementes in mans estima

ction / yet playnly they are but tryfels to them in reputacion / for as God is aboue man / so is his commaundementes aboue the commaundementes of men. Regarde Gods commaundementes aboue all mans tradycyons / yet receaue and obserue mans tradycyons that be lawfull / but moche more receaue and obserue fyrste Goddes commaundementes / and then the lawfull tradycyons of the heades. For Christe rebuked not the Pharyses because they dyd obserue the smaller thynges of the lawe / but that they obseruynge thē / dyd omytte the greater thynges of the lawe / sayinge: Wo be vnto you Pharyses / and Scrybes / ye ypocrytes / whyche tyth mynte anyse and cūmyne / and leaue the wayghter matters of the lawe behynde / namely: iudgement / mercy and faythe / these oughte to haue ben done and not to leaue the other behynde / leaue not then the commaundementes of God. But let them for as moche as they are the wayghter dedes / be fyrste obserued & done / and the other also as it is before sayde / not to be omytted / as sayntē Paule counceleth. Let euery soule submytte hymselfe to the auctorite of the hyer powers / for ther is no power but of God / the powers that be are ordeyned of God / so that who so euer resysteth the powers / resysteth the ordinaunce of God / and they that resyst shall receaue to themselues dampcion. Warne them that they submytte themselues vnto prynces and to the hyer auctorite / to obey the officers and to be ready to all good workes.

Mat. xxiii

Rom. xiii.

Titus. iii.

Be yet aduertysed gētle reader that thou put no trust in those wozkes, no noz yet in the erterne wozkes of Gods commaundementes to be iustifi-
ed by thē only, but rather because that they come of
Psa.cxliii. fayth are they accepted, foz of onlye wozkes is no man iustifyed, also Dauid sayeth: Enter not
Roma.iii. in to iudgemēt wyth thy seruaunt, foz in thy syght shall no man leuynge be iustifyed. By the dedes
Titus.iii. of the lawe no flesh may be iustifyed in his syght. The kyndnes & loue of god our saueoure to man-warde, hath appeared not of the dedes of ryghte-ousnes which we wzought, but of his mercy he sa-ued vs. &c. When ye haue done all these thynges whych are commaunded you, saye we are vnpzo-fytable seruauntes, we haue done which was our dewty to do.

These places wyth many other ỹ myght be here in ferred which now to auayde pzolixite are omyt-ted do manyfestly witnesse, that by wozkes is no man saued, yet be not dyscoraged nother say with thy selfe, what shall I do good wozkes seinge I shall not be saued by them, then they wyll do no good. Many thynges moueth a true chzistian to wozke fyzste his faythe, foz as the tre can not but bzynge fozth frute, yf he hath lyfe in hym, so cā not the faythfull, but bzynge fozth good wozkes, yf he
Math.v. haue a perfecte fayth in hym, wherfoze yf ỹ wozke not be assured ỹ thou lackest fayth, a perfecte fayth ceaseth not from wozkes.

A Chzistian also shuld wozke to geue ensāple as in the v. of Mathew. Chzist sayth: Let your lyght

so shyne before men that they maye se youre good wozkes & glozifye your father which is in heauē, se that ye haue honeste conuersacion amonge the gentels, that they which backbyte you as euyl doers maye se your good wozkes and prayse god in the daye of visitacion. i.Pet.ii.

It moueth also a chzistian to wozke that betwixt god & vs is a cōuenaunt made, ỹ he shal reward not for the dignite oz wozthynes of ỹ wozke but for his cōuenaūtes sake, for the wozthynes of the wozke doth not receaue such a reward when the reward is a hundzeth fold better thē the wozke in thys conuenaūt of Chzist, as who so euer forsaketh houses, oz bzethzē, oz systers/other father/oz mother, oz wyfe/oz chyldzen, oz lande, for my names sake/the same shal receaue an hundzeth fold and shall inherite euerlastyng lyfe. Many are ỹ conuenauntes made betwixt god and vs, as whē Chzist sayd: happy are the mercyful, for they shal obtayn mercy. Blessed are the poore in spirite for theyrs is the kyngedome of heauē. &c. ¶ Fye shal forgeue other men theyr trespalles, your heauenly father shal also forgeue you. ¶ If thou wylt enter into lyfe, kepe the cōmaundementes, by these conuenaūtes thou mayest perceaue (chzistiā reader) that vnto wozke is a reward promysed by conuenaunt. Wherfoze yf thou delyte to wozke for a reward, be of good chere and cease not to wozke thou shalt haue a reward, not for thy merites deserues oz wozthynesse of thy wozke (as is before sayde) but for the conuenauntes sake, Math.v. Mat.vi. Mat.xix.

But the chefe motyue to good wozkes is oz shal

be the very pure loue of God, koz vpon loue doth Chziste founde the obseruacion of his commaũde mentes, as it maye be gathered by his sayenge: yf ye loue me, kepe my commaundementes. So thẽ the obseruacion of gods cõmaundementes is the effecte of the loue of god, as in the same chapter it is expzessed of Chzist, sayenge: He that hath my cõ maundemẽtes & kepeth them, the same is he that loueth me. So ỹ a true chzistẽ ought to do good wozkes, not koz the loue of eternall lyfe, nother koz the feare of eternall death, whiche ensueth the transgression of Goddes commaundementes, but koz ỹ very loue of God which fayth hath wzought in hym. By this it may be pceaued ỹ although by fayth only and not by wozkes man is iustifyed in ỹ syght of god, yet good wozkes are not thought to be despyled, and that man shuld not wozke (as some falsly hath imputed to pzechers) but rather that all good wozkes shalbe besely exercysed to ỹ glozy of God.

Ioh. xiiii.

Jo. xiiii.

The thyzde sozte of wozkes are of the tradiciõ of mã which are not in the scrypture of god, noz yet cõsonaunt to the scrypture of god, but playnly repugnaunt, as pardons, pylgrimages, kyssing of ymages, offrynge of kandels, knelyng and crouchynge to stockes and stones, & such other which ought not to be receaued noz obserued, koz it is rather to be obeyd to god thẽ vnto mã, ỹ auctozs of such tradiciõs, as chzist sayeth doth wozshyp him in vayne teachyng doctrynes which are nothyng but mens pzeceptes. Of these pzeceptes & mennes lawes, seke the. xxviii. and. xxix. Chapter of Esay

Actes. v.

Mat. xv

in the which ye shall perceaue these pleasures of God for them.

¶ The office of all estates.

BE wyse nowe therfore (O ye kynges) Be warnyd ye that are Iudges of the earth. Serue the Lorde wyth feare, and reioyse before hym wyth reuerence. Psal. iiii

Heare therfore (O ye kynges) and vnderstande. O learne ye that be iudges of the endes of ỹ erth geue eare ye that rule the multitudes and delyte in much people, for the power is geuen you of the Lorde, and the strength from the hyghest, whiche shall trye your wokes and search out your ymaginacions. &c Sap. vi.

Unto you therfore (o ye kynges) do I speke that ye maye learne wysdome and not go amysse, for they that kepe ryghteousnesse shalbe ryghteously iudged, and they that are learned in ryghteous thynges shall fynde to make aunswere, wherfore set your lustes vpō my wordes and loue them so shall ye come by nourture. Sap. vi.

¶ To the leage people of all estates vnto theyr Prynce.

LEt euery soule submyt hymselfe to the authorite of the hyer powers for there is no power but of god. The powers that be, are ordeyned of God, so that whosoeuer resysteth the powers resysteth the ordinaunces of God, and they that resyst shall receaue to them selues dampnacion, for rulers are not to be feared for good workes, but of euyll. Ro. xiii.

Wilt thou wyll be without feare of the power do

well then and thou shalt haue prayse of the same, for he is the mynister of god for thy welth. But yf thou do euel thē feare, for he beareth not ỹ swerde for nought, for he is the minister of God, a taker of vengeaunce, to punysh hym ỹ doth euel, where fore ye must nedes obeye, not only for punishmēt, but also because of conscience, for thys cause must ye gene tribute also, for they are goddes ministers whych mayntayne the same defence.

1. Petr. ii. Submyt your selfe vnto all maner of ordinaunces of men for the Lordes sake, whether it be vnto the kynge as vnto the cheke heade, or vnto rulers as vnto them that are sente of him, for the punishment of euel doers, but for the prayse of thē that do well.

¶ The Bysshoppes.

Titum. i. A Bysshop must be blameles, as the steward of God: not wylfull, not angry, not geuen vnto much wyne, no fyghter, not gredy of fylthye lucre: but harbarous, one that loueth goodnesse, sober mynded, ryghteous, holy, temperate, & suche a one as cleueth vnto the true worde of doctrine/ that he maye be able to exhorte wyth wholsome learnynge & to improue them that saye against it.

¶ The Elders or parsons.

1. Petr. v. THe elders whych are amōge you I exhorte whych am also an elder and a wytnesse of the afflictions in Christ, and partaker of the glorye ỹ shalbe opened. Feade Christes flocke whych is amonge you/ & take the ouersyght of them/ not as though ye were compelled therto/ but wyllingly, not for the desyre of fyl thy lucre, but of a good

mynde/not as though ye were lordes ouer the pa ryshians but that ye be an example to the flocke / and whā the chefe shepherde shall appeare ye shal receaue the incorruptible crowne of glory.

¶ Rulers.

Ye that are rulers of the earth / se that ye loue ryghteousnesse,and that ye cōmytte none vnrygh teousnesse in iudgement. Thou shalt not haue re specte to the person of the poore/nor honoure thou the countenaūce of the rych/but iudge thy neygh boure ryghteously. Deut. Leuit.

¶ Euery Christian to hys euen christen.

Ye shall not deceaue your brethren /nether with weyght nor measure:but ye shal haue balaūces,& true weyghtes for I am the Lorde your God. Leui.xix.

Ye shall not steale/nether lye, nor deale falsely one wyth an other.

Ye shal not sweare falsely by my name, so to vn hallowe the name of thy God/for I am the lorde Thou shalte do thy neyghboure no wronge/ nor robbe hym.

The workemans laboure shall not byde wyth the vntyll the morynge.

Thou shalt not curse the deafe.

Thou shalt not put no stomblynge blocke before the blynde,but shalte feare thy God for I am the Lorde.

¶ Husbandes.

Husbandes loue your wyues/ euē as Christ loued the congregacion/and gaue hymselfe for it/to sanctifye it/and clense it in the foūtayne of water,through ỹ worde,to make it to hymselfe a glorious congregacion wythout spot or wrincle

or ony such thynge. So ought men to loue theyr wyues, as theyr owne bodyes, he that loueth hys wyfe loueth hym selfe, for noman yet euer hated his owne flesh, but norysheth it, &c.

¶ Wyues.

Eph. v. WYues submyt your selfe to your owne husbandes, as vnto the Lorde for the husbãde is the wyues heade euen as Christ is heade of the congregacion. Therfore as the congregacion is in subiection to Chryst, lykewyse let the wyues be in subiection to theyr husbandes in all thynges.

¶ Fathers and mothers.

Eph. vi. Ye fathers moue not your chyldrẽ to wrath, but bryng them vp wyth the nourture and informacion of the Lorde.

¶ Chyldren.

Eph. vi. Chyldren obey your fathers and mothers in the Lorde for it is ryght, and honoure thy father and mother that is the fyrst cõmaundement that hath ony promyse, that thou mayest be in good estate & lyue longe on the earth.

¶ Maysters.

Eph. vii. Ye maysters do vnto your seruañtes that which is iust and equall puttynge awaye al bytternesse, & threatenynges knowynge that euen ye haue a mayster in heauen. ¶ Seruauntes.

Colo. iii. Seruauntes be obedient vnto your bodely maysters in all thynges not wyth eye seruyce as men pleasers, but in synglenes of herte fearynge God and what so euer ye do/do it hartely as though ye dyd it vnto the Lorde and not vnto men. For as much as ye knowe ỹ of the Lorde ye shal receaue

the rewarde of inheritaūce for ye serue the Lo
Christ. ¶ Wydowes.

She that is a very wydowe and frēdles puttr.
her trust in God and continueth in supplicatio
and prayer nyght and daye.

¶ The somme of all.

Loue thy neyghboure as thy selfe/and what soe- Mat. 7. Luc.
uer ye wolde that other shulde do to you / do you
euen the same to them / & what ye wolde not that Tobi. 4.
other shulde do to you, se that ye do it not to them

¶ The conclusion of S. Peter
vpon the states.

In conclusion be ye all of one mynde/ one suffre 1. Pet.
wyth another/loue as brethren, be pytefull, be cur
teyse, recōpense not euell for euel, neyther rebuk
for rebuke, but contrary wyse/blesse, & knowe that
ye are called therto/euen that ye shulde be heyres
of the blessynge.

¶ The Bysshoppe of Rome wyth
hys adherentes destroyers
of all estates.

There were false prophetes also amonge the peo-
ple, euen as ther shalbe false teachers amōge you
lykewyse whych priuely shal bryng in damnable
sectes/euen denyeng the Lorde that hath bought
them/and shall bryng vpon them selues swyfte
damnacion: and many shall followe theyr dam-
ble wayes, by whome the waye of the truth sha-
euell spoken of: and thorowe couetousnesse shall
they wyth fayned wordes make marchaundy of
you, vpon whom the iudgemēt is not negligēt

yeng of olde, and theyr dãpnacion slepeth not. They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthynesse, lyuyng it pleasure and in deceauable wayes, feastynge wyth that which is youres, hauynge eyes full of aduoutry, and can not cease from syn, entysynge vnstable soules, hauyng an harte exercised wyth couetousnesse: they are cursed chyldren, and haue forsaken the ryght waye, and are gone astraye, folowyng the waye of Balaam the sonne of Bosor, whiche loued the rewarde of vnryghtuousnesse, but was rebuked of his iniquite.

¶ Imprinted at Lõdõ in fletestrete by me Johñ Wayland in saynt Dũstones parysh at the signe of the blewe Garland next to the Temple bare. In the yere of our Lorde God M. D. xxxix. the xb. daye of July.

Cum priuilegio ad Imprimendum solum.

Li

¶ Thi

¶ Holy mothe

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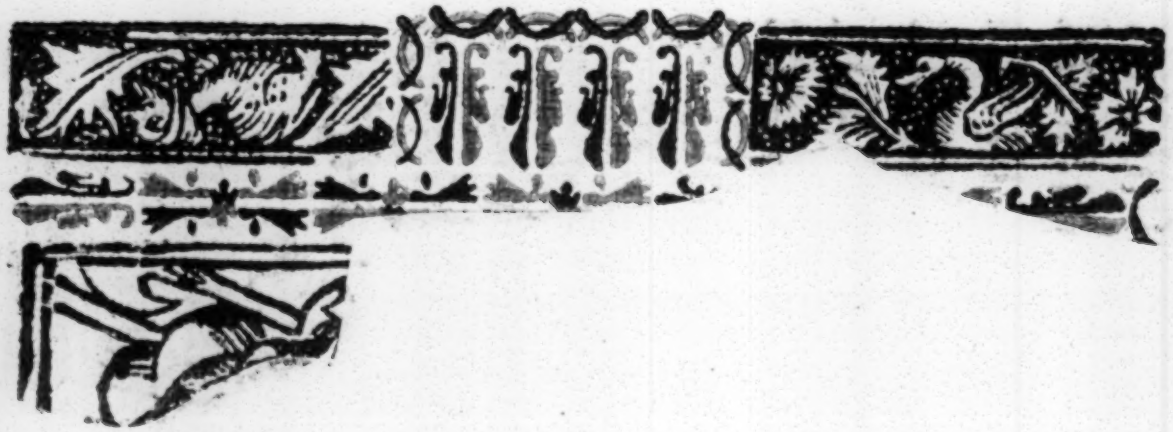
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O[illegible]
crea[illegible]
In [illegible]
mak[illegible]
And fulfyll the
pernall.
Our hartes tha[illegible]
cyon.
Remember Lo[illegible]
ſaluacyon.
That ſomtyme
without helpe
racyon.
Thou toke[illegible]
nature.
And as t[illegible]
and mere[illegible]
Abone hei[illegible]
among a[illegible]
And to[illegible]
gra[illegible]
F

ꝛ ſeruaunteſ/
moode.
betely remẽber
ſ thy precyous
moſt gracious
od incõperable/
pray for vs
c death be fauou-
e lorde of mygh
n was borꝛe
and to the
uer moꝛe.
lme.
n) foꝛ thy
uer me

(whiche haue
theyr eyes) seke a.
But loo god is my
he that vpholdeth m
He shall rewarde
myne enemyes and
shalte thou dystro
I fre wyll offeryn
the/ & prayse thy na
because it is so confe
For thou haste de
out of all my troub
myne eye seeth his
myne enemyes.
Glory be to the
the sonne/ & to
As it was in
and as it is n
So be it.

Of

his

mercye endu-

ẽn nowe that feare
confesse/ that his mer-
eth for euer.
võ the lorde in trou-
Lorde herde me at

is my helper/ I wyl
hat man doth vnto

e is my helper/ and I
y delyre vpon myne

truſt in the lord/
confydence in

uſt in the lord/
nfydence in

ſted me
ame
ye

They kepte me in on euery syde / but in the name of the LORDE / I wyll dystroye them.

Circũdãtes circũdederũt me, et in noĩe dñi quia vltus sum in eos.

They came aboute me lyke bees / and were as hote as the fyre in the thornes / but in the name of the Lorde I wyll dystroy them.

Circũdederunt me sicut apes, et exarserunt sicut ignis in spinis, & in noĩe dñi q; vlt9 sum in eos.

They thurst at me that I myght fall / but the Lorde was my helpe.

Impulsus euers9 sum vt caderem, et dñs suscepit me.

The Lorde is my strengthe / and my songe / and is become my saluacyon.

Fortitudo mea et laus mea dominus & factus est mihi i[n] s[alutem]

The voyce of ioye and m[y]
is in the dwellynges o[f]
ghteous / for the r[y]
of the Lorde ha
byctory.

The ryo[h]
hath e
ce / t[h]

Non moꝛiar sed viuam
& narrabo opera domini.

Castigans castigauit me dominus et moꝛti non tradidit me.

Aperite mihi poꝛtas iustitie & ingressus in eas confitebor domino, hec poꝛta domini iusti intrabunt in eam.

Cõfiteboꝛ tibi quoniam exaudisti me, et factus es mihi in salutem.

Lapidem quem re
bauerunt

I shal not dye but lyue/& declare the woꝛkes of god the loꝛde.

The loꝛde hath chastened and coꝛrecte me/but he hath not gyuen me ouer vnto death.

Open me the gates of ryghteousnes that I may go in there thꝛoꝛowe and gyue thankes vnto the Loꝛde/ this is the doꝛe of the Loꝛde the ryghteous shall entre in thꝛoꝛowe it.

I thanke the that thou haste herde me / and arte become my saluacyon.

The same stone Whiche the
wylders refused is become the
ne in the coꝛner.
s the loꝛdes doyng/&
s in our eyes.
ve Whiche the
t vs be glad
.
oꝛde

the name of the lord we wyſſhe you good lucke ye that be of the houſe of the lorde.

nomine domini, benedixímus vobis de domo domini.

God is the Lorde / and hathe ſhewed vs lyght / O garnyſſhe the ſolempne feaſt with grene braunches / euen vnto the hornes of the aulter.

Deus dominus & illuxit nobis, conſtituite diē ſolemnem in cōdenſis, vſq; ad cornu altaris.

Thou arte my god and I wyl thanke the / thou arte my god & I wyll prayſe the.

Deus meus es tu, et confitebor tibi deus meus es tu, et exaltabo te.

O gyue thankes vnto the lorde for he is gracyous / and his mercye endureth for euer.

Confitemini domino qm̄ bonus, quoniam in ſeculū miſericordia eius.

Glory be to the father / and to the ſonne / and to the holy ghoſt

Gloria patri & filio et ſpiritui ſancto

As it was in the begynny[ng]

ſicut erat

& as it is nowe / and euer

So be it.

The .cxiv. pſalme

PRayſe the Lorde (
ſoule) whyle I ly
I prayſe the Lorde / yea
as I haue any
lyng

Q elite cõfidere in
principib⁹, in filius
hominum in quib⁹
non eſt ſalus.

Exibit ſpiritus eⁱ⁹
& reuertetur i terrã
ſuã in illa die peri-
bunt oñes cogita-
tiones eorum.

Beatus cuius deꝰ
Jacob adiutor eiꝰ,
ſpes eiꝰ in dño deo
ipſius, qui fecit celũ
& terrã mare et oia
que in eis ſunt.

Q ui cuſtodit veri-
tatẽ in ſeculũ, facit
iudicium iniuriam
patientib⁹, dat eſ-
[illegible]thing.

O put not your truſt in pryn-
ces nor in the chyldren of men /
for there is no helth in them.

For when the brethe of man
goth forth he ſhal turne agayn
to his earth / & ſo all his thoughtes ſhall perysſhe.

Bleſſed is he that hathe the
god of Jacob for his helpe / and
whoſe hope is in the Lorde his
God / Whiche made heauen and
earth / the ſee and all that ther-
in is.

Which kepeth his promyſe for
euer / whiche helpeth them to
ryght that ſuffre wrong / which
[illegible]th the hungrye.

Lorde loſeth men out of
the Lorde gyueth ſyght
lynde.

orde helpeth thẽ vp that
n / the Lorde loueth the
us.

[illegible]eth for the ſtraũ-
[illegible] fatherles

and wydowe/as for the way of the vngodly he turneth vpsyde downe.

The lorde thy God (o Syon) is kyng for euermore & throughout all generacyons.

Glory be to the father / and to the sonne/& to the holy ghost.

As it was in the begynnyng/ and as it is nowe/& euer shalbe So be it.

et viduã suscipiet, & vias peccatorũ dis-perdet.

Regnabit dñs i se-cula, deus tuꝰ syon in generatione & ge nerationem.

Gloria patri et fi-lio et spiritui sctõ.

Sicut erat in pzin-cipio & nunc et sem-per/& in secula secu lorum. Amen.

The antheme.

Let vs not put our truste in prynces nor in the chyldren of mẽ/nor in no thyng that is erthly/but in Jesus Chryst the onely sonne of the vyrgyn by whom we haue all saluacyon.

V. Antiphona.

Non speremus in pzincipibꝰ nec in filiis hominum ad-vlla re terrestr' in vno Jesu' vnigen-' filio

The verstycle.

O lorde here my pray'

The answere

And let my crye cor'

Oratio.

OCRatiam tuã quesum⁹ dñe mentib⁹ nostris infunde, vt qui angelo nunciante xp̃i filii tui incarnationẽ cognouim⁹, p passionem eius & mortem, ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum Christũ filium tuum qui tecũ viuit et regnat in vnitate spiritus sãcti deus, per oia secula seculorũ. Amẽ.

Pryme.

The prayer.

OLorde whiche by the annunciacyon of thy aungel haste gyuen vs knowledge of the Incarnacyon of thy sonne Chryst (we beseche the) powre thy grace in to our hartes that We trustynge in hym through his passyon and death maye be brought to the glorye of the last resurrectyon. By the same our lorde Jesu Christ whiche lyueth and reygneth one god with the in vnyte of the holy ghost worldes without ende. So be it.

¶ A memory of the passyon of Chryst.





¶ The anthem.

The fyrst houre i the mor-
nyng erly.
Jesus was brought by the han
des of the Jewes.
Before the Judge Pylate
Judged cruelly
Where many a false w
dyd hym accuse.

¶ Anthem

Su

Pyrme.

In collo percutiãt manibus ligatum.
In the necke they him smyt/his handes the bandes dyd bruse.

Vultũ dei conspuũt
They spyt and defyled theyr/his godly face.

Lumen celi gratum.
The lyght of heauen / replete with all grace.

℣ Versus.
℟ Adoramꝰ te xpe & benedicimus tibi.

℣ The verse.
℟ We worshyp the Chryst with prayse and benedyctyon.

℣ Responsum.
℟ Quia per passionem tuã redemisti mundum.

℣ The answere.
℟ For thou redemest the world throughe thy passyon.

℣ The prayer.

℣ Oratio.
Omine Je=
ste ſt
vio
a

LOrde Jhesus Chryst the sonne of the lyuyng God whiche for our redempcyon dydest voucheſaufe to be borne circumcyſed/of the Jewes to be betrayed/of Judas with a kysse betrayed/to be taken/to be and with bãdes before Cayphas / Herode / and

Pylate/to be presented/& before thē to be illuded With buffettes blowes/scourges/& With a rede to be beten / thy face to be couered with spyttynges to be spytted with thornes to be croWned of false recordes also to be accused/of euyl iudges to be iudged/ and as an innocent laimbe berying the crosse to be led / With nayles to be throughy persed/ W' eysel and gall to be gyuen dryncke vnto/and to be lifte vp in the crosse among theues to be deputed/With the mooste vyleste dethe to dye / and With a spere to be Wounded/thou Lorde by these mooste holy paynes Whiche We thy vnWorthy seruauntes doo rendre and by thy holy passyon delyuer vs from the paynes of hell / and vouchesause to bry vs Wretched synners / Why/ as thou broughtest the p tent theke crucyfyed Wit-

Pilato offerri,ac coram eis illudi, collaphis alapis flagellis et harundine cedi, facie velari sputis conspui,sptnis coronari, a falsis quoq; testib⁹ accusari,a malis iudicibus iudicari,et vt agn⁹ innocens crucem tuam ferendo ad victimā duci,clauis perforari, felle & aceto potari, atq; in cruce leuari,inter latrones deputari, morte turpissima mori, & lancea vulnerari. tu domine p has sacratissimas penas quas nos indigni famuli tui re- limus . . pas-

Qui vivis et regnas cū deo patre in vnitate spiritus scti Per omnia secula seculoꝝ. Amen.

Which lyuest and reygnest with God the father in the vnyte of the holy ghost for euer worldes without ende. So be it.

Gloriosa passio dñi nostri Jesu xpi eruat nos a doloꝛe tristi et perducat nos ad gaudia paradisi Amen.

¶ The glorious passyon of our Lorde Jesu Chryst delyuer vs from sorowfull heuynesse / and bryng vs to the ioy of paradyse. So be it.

Memoria de compassiōe bte Marie.

¶ A memorye of the cōpassyon of our lady. The anthyme.

Antiphona.

¶ Sancta dei mater immaculataq; virgo de qua natus deus ipse voluit p nobisq; miseris obire moꝛtem, te virgo purissima lupplici- ter pꝛecamur ad tu- intercedas filiū dignetur gra-

¶ Holy mother of god / mayden immaculate.

Of whom it pleased god to re- teaue our nature.

And to dye for vs wretches and synners deplorate.

we beseche the hartely bysygyn moost pure.

To pray to thy son / that it may he his pleasure.

graunt vs his fauoure / by intercessyon.

to be partetakers of his holy passyon.

Pryme.

℣ The verſycle.

℣ Holy mother of God / make thy petycyon.

℟ The anſwere.

That we maye obteyne Chryſtes promyſes.

℣ The prayer.

O God whiche vnto mankynde/by the fruyte of the vyrgynytye of the bleſſed vyrgyn Mary haſt gyuen the gyftes of eternall helth. Graunt to vs we beſeche / that ſhe for vs may praye / by whom we haue receyued the authour of lyfe the Lorde Jeſus Chryſte whiche with the lyueth and reygneth God worlde without ende.

So be it.

℣ The gloryous paſſyon of the vyrgyns ſonne.

Bryng vs to the blyſſe of the fathers kyngdom. So be it.

℣ Verſus.

℣ Ora pro nobis ſancta dei genitrix.

℟ Reſponſum.

℣ Ut digni efficiamur promiſſionib⁹ Chriſti.

℣ Oratio.

DEus qui ſalutis eterne beate Marie virginitatis fecunda humano generi p̃mia p̃ſtitiſti tribue queſumus vt ipſam p nobis intercedere ſẽ tiam⁹ per quã meruim⁹ auctorẽ vite ſuſcipere. Dñm nostrũ Jeſũ xp̃m, q̃ tecum viuit & regnat deus. Per o[illegible] ſecula ſcꝛo[illegible]

Q. allic[illegible]
nis g[illegible]
Per[illegible]
leſ[illegible]

The thyrde houre.



DEus in adiutoriū meū intende.

Domine ad adiuuandū

Gloria patri & filio

Sicut erat in

God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/ & euer shalbe world without ende. Amen.

Prayse ye the lorde.

Thyrde houre.

¶ The hymne.

Dine holy ghoſt / o creatour eternall.
In our mynd to make viſitacyō
And fulfyll thou with grace ſupernall.
Our hartes that be of thy creacyon.
Remember Lorde/authour of ſaluacyon.
That ſomtyme of a virgī pure.
Without helpe of mannes operacyon.
Thou tokeſt vpō the our frayle nature.
And as thou of thy clemencye and mere mercy ſpecyall.
Aboue her deſertes haſt choſen among all other.
And toke her to ſuche fauour & grace ſupernall.
That thou woldeſt be her ſon/ and ſhe to be thy mother.
So we beſeche the chryſt moſt tender.

Hymnus.

Ent creator ſpiritus
Mentes tuorum viſita.
Imple ſuperna gratia,
Que tu creaſti pectora.

Memento ſalutis auctor,
Quod noſtri quondam corporis,
Ex illibata virgine
Naſcendo formam ſumpſeris.

Vt nullus eius meritis,
Sed ſola tua clemētia,

Hanc dōnationem.
Vt n

Concede tuis famu
lis
Sepius memoriã
Habere tui sanguī-
nis.

Graunt that thy seruaumtes
with a deuoute moode.
May oftymes swetely remẽber
The effusyon of thy precyous
bloode.

Maria plena grã,
Dei mater alma
Tuũ precare filiũ
Hoc faueat post exi
lium.

O bygygyn mary most gracious
O mother of god incõperable.
To thy sonne pray for vs
That he after death be fauou-
rable.

Gloria tibi dñe

Glory be to the lorde of mygh-
tes moost.

Qui natꝰ es de vir
gine
Cum patre et sãcto
spiritu.
In sempiterna secu
la. Amen.

That of a bygygyn was bore.
Glory to the father and to the
holy ghost.
To thẽ be prayse for euer more.
So be it.

¶ Psalmus. xxxii.

Exultate iusti i
domino rec-
decet collauda-

¶ The.xxxii.psalme.

Reioyce in the Lorde) o ye
Bryghteous for it becom-
meth wel the iust to be thãkful.
Prayse the Lorde with harpe-
syng psalmes vnto hym with
the lute and instrument of ten
strynges.

sio in
alte-
iarũ

Sing vnto hym a newe song

yea syng lustely vnto hym and with a good courage.

For the worde of the Lorde is tru & al his worckes are faythful
He loueth mercye & Jugement the earth is full of the goodnes of the Lorde.

By the worde of the lord were the heauens made / and all the hoostes of them by the brethe of his mouthe.

He gathereth the waters together as it were in a bottell / & layeth vp the depe in secrete.

Let all the earth fere the lorde / and let all them that dwell in the worlde stande i awe of hym
For loke what he sayeth / it is done / and loke what he cõmaũdeth it standeth fast.

The lord bryngeth the coũsell of the hethen to nought / & tourneth the deuyses of the people.
But the counsell of the Lorde endureth / & the thought of his

nouũ, bene psallite ei in vociferatione.

Quia rectũ est verbum domini, et oia opera eius in fide.
Diligit misericordiam et iudiciũ, misericordia dñi plena est terra.
Verbo domini celi firmati sunt, et spiritu oris eius omis virtus eorum.
Congregans sicut in vtre aquas maris ponens in thesauris abyssos.
Timeat dñm ois terra, ab eo autẽ cõmoueantur oẽs inhabitantes orbem.
Qm̃ ipse dixit & facta sũt, ipse mãdauit et creata sunt.
Dñs dissipat c
silia gentiũ
bat autẽ
nes po
Consi
in eter
guar

eius in generatione & generationem.

Beata gens cuius est dñs de⁹ eius, populus quē elegit in hereditatem sibi.

De celo respexit dominus, vidit oēs filios hominum, de pzeparato habitaculo suo, respexit sup omnes qui habitāt terram.

Qui finxit singillatim coꝛda eoꝛū, qui intelligit oia opera eoꝛum.

Non saluatur rex per multā virtutē, & gygas non saluabitur in multitudine virtutis sue.

[illegible] allar equus ad
[illegible]tē, in abūdātia
[illegible] virtutis sue
[illegible]tur.
[illegible]it sup
[illegible]n, et
sup
s.

harte from generacyon to generacyon.

Blessed are the people y' holde the lorde for theyr god/ & blessed are the folke whome he hathe chosen to be his herytage.

The lorde loketh downe from heuen/ and he beholdeth all the chyldren of mē/ from his strong sete he consydereth them that dwell in the worlde.

He only hath fashyoned al the hartes of thē and knoweth all theyr workes.

A kynge is not helped by his awne great hoste / neyther is a gyant saued by the might of his awne strength.

A horse is but a vayne thynge to saue a mā / it is not the power of his strength that can delyuer hym.

Beholde the eye of the lorde loketh vnto them that fere hym/ & put theyr trust in his mercye.

That he maye delyuer theyr soules from dethe / & to fede thē in the dere tyme.

Ut eruat a morte aias eorum, et alat eos in fame.

Et our soule pacyently abyde the lorde for he is our helpe and shelde.

Anima nostra sustinet dñm, quonīa adiutor et protector noster est.

So shall our harte reioyce in hym because we haue hoped in his holy name.

Quia in eo letabitur cor nostrū, & in nomine sancto eius sperauimus.

Et thy mercyfull kyndenesse (o lorde) be vpon vs lyke as we put our trust in the.

Fiat misericordia tua domine super nos, quemadmodū sperauimus in te.

Glory be to the father. &c.

Gloria patri. &c.

As it was i the begynnyng. &c

Sicut erat in principio. Psal⁹. cxviii.

The. cxviii. psalme.

Blessed are those that be vndefyled i the way / whiche walke i the way of the lord.

Beati immaculati in via qui ambulant in lege domini.

Blessed are they that kepe his testymonyes & seke hym with theyr hole harte.

Beati q̄ scrutantur testimonia ei⁹ i toto corde exq̄runt e

Whiche walke in the wayes & do no wyckednesse.

Non enim tur iniq eius a

Thou hast gyuen strayte charge to kepe thy cōmaūdementes

Tu u data utuis

Utinã dirigantur vie
mee ad custodiẽdas
iustificatiões tuas.
Tunc nõ confũdar
cũ perspexero in oĩ=
bus mandatis tuis
Confiteboꝛ tibi in
directione coꝛdis in
eo quod didici iudi
cia iusticie tue.

Iustificatiões tuas
custodiã, non me de
reliquas vsqꝫquaqꝫ
In quo coꝛrigit a=
dolescẽtioꝛ viã suã,
in custodiendo ser=
mones tuos.
In toto coꝛde meo
exquesiui te, ne re=
pellas me a manda
tis tuis.
In coꝛde meo ab=
scondi eloquia tua,
non peccem tibi.
ictus es dñe
ificatio

is pꝛo
nia iu

O that my wayes were sta=
blysshed to kepe thy statutes.
So shulde I not be confoun=
ded/Whyle I haue respecte vnto
all thy cõmaundementes.
I wyll thanke the with an vn
fayned harte/because I am ler=
ned in the iudgementes of thy
ryghteousnesse.
I wyll kepe thy statutes/o foꝛ=
sake me not vtterly.
Where withall shall a yonge
man clense his Way/euen by ru=
lyng hym selfe after thy woꝛde.
With my hole harte do I seke
the/O let me not go wꝛong out
of thy commaundementes.
Thy woꝛdes haue I hyd with
in my harte/ that I shulde not
synne agaynst the.
Prayesed be thou (o loꝛde) o te=
che me thy statutes.
With my lyppes wyl I be tel=
lyng out all the iudgmentes of
thy mouthe.

I haue great delite in the way of thy testymonyes/as in al maner of rychesse.

I wyll exercyse my selfe in thy cõmaundementes/ and haue respecte vnto thy fote pathes.

My delyte shall be in thy statutes I wyl not forget thy wordes.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

In via testimoniorum tuorum delectatus sum, sicut in omnibus diuitiis.

In mandatis tuis exercebor,et considerabo vias tuas.

In iustificationib⁹ tuis meditabor, nõ obliuiscar sermones tuos.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio,et nunc et semper et in secula seculorum.Amen.

O Prayse the Lorde for it is a good thynge / to synge prayses vnto our god/ yea a ioyfull and pleasaunt thynge it is to be thankfull.

The Lorde shall buylde vp Jherusalem and gather togyther the outcastes of Israell.

Laudate dominum quoniã bonus est psalmus, deo nostro [illegible] iocunda de[c] laudatio

Edifi[cat] salem [illegible] persi[ona]

Qui sanat contritos corde, et alligat contritiones eorum
Qui numerat multitudinem stellarū, et omnibus eis nomina vocat.
Magnus dominus noster & magna virtus eius, et sapiētie ei⁹ non est numer⁹.
Suscipiens mansuetos domin⁹, humilians autem peccatores vsq; ad tr̄ā.
Psallite dño i cōfessiōe, psallite deo nostro in cythara.
Qui operit celum nubibus, et parat terre pluuiā, qui p ducit in montibus fenū, et herbā, seruituti hominum.
Qui dat iumentis [illegible] insoꝛū & pullis [illegible] uocanti-

[illegible] tudine [illegible] habe [illegible] viri

He y' heleth the cōtryte i harte/ & byndeth vp theyr woundes.
He that telleth the nombre of the starres & calleth them all by theyr naines.
Great is our Lorde/and great is his power/yea his wysdome is infynyte.
The lorde setteth vp the meke & bryngeth the vngodly downe to the grounde.
O synge vnto the Lorde with thankes gyuyng / syng prayses vpon the harpe vnto our god.
Which couereth the heauen with cloudes/ & prepareth rayn for the erthe/which maketh the hay & grasse to growe vpon the moūtaynes to the seruyce of mē
Which gyueth foder vnto the cattell and fedeth the yonge rauens that call vpon hym.
He hathe no pleasure in the strength of a horse/neyther delyteth he in any mannes legges.

Thyrde houre.

But the lordes delyte is in thē that feare hym & put theyr trust in his mercye.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/& euer shal be.

So be it.

Bñplacitū est dño super timentes eū, et in eis qui sperant super mia eius.

Gloria patri & filio et spiritui sancto.

Sicut erat in pzincipio et nunc & semper et in secula seculoz̄ū. Amen.

¶The anthem.

¶The lorde is mercyfull yea so mercyfull that the earth is full of his mercye/ by the whiche he hath sent his sonne borne of a woman/ and made bonde vnto the lawe to redeme them that were vnder ye law.

¶Antiphona.

¶Misericoz̄s dñs adeoq̄ misericoz̄sq̄ eiꝰ misericoz̄dia plena est terra in qua misit filiū suū natū ex muliere, factum sub lege, vt eos qui sub lege erant redimeret.

¶The verlycle.

¶O lorde here my prayer.

¶Versus.

¶Dñe exaudi oz̄ationem meam.

¶The answere.

¶And let my crye come to the.

¶Responsum.

¶Et clamoz̄ meus ad te veniat

¶ Oratio.

OCRatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationẽ cognouim⁹ per passionem ei⁹ ⁊ mortem ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum christũ qui cum patre ⁊ spiritu sctõ viuit et regnat vn⁹ deus. Per oia scꝛa seculoꝛũ. Amẽ.

Thyde houre.

¶ The prayer.

LOꝛde whiche by the Annuncyacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Chꝛyst powꝛe thy grace in to our hartes that we trustynge in hym/ thꝛoughe his passyon ⁊ death may be bꝛought to the glozy of the last resurrectiõ. By y^e same ourlozd Jesus chꝛist whiche lyueth and reygneth/ one God / with the father and the holy ghost wozlde without ende. So be it.





A memory of the paſſyon of Chriſt.

Memoria de paſſione Chriſti.

ABoute thre houres after the ſonne gan ſpring
All the Jewes cryed/ Jheſus to crucyfye.

CRucifige clamitant hora tertiarum.

And in ſkorne they him clothed with purple clothyng.

Illuſus induerſte purpur

Caput eiꝰ pũgitur coꝛona ſpinarum.

And i ſtede of a croWne / on his heed they dyd tye.

A croWne of thoꝛne that pꝛycked cruellye.

Crucẽ poꝛtat humeris ad locũ penarũ.

And had hym foꝛthe to a place where he dyed.

And wᵗ a hoWge croſſe on his ſhoulders they layed.

℣ Verſus

Adoꝛamꝰ te chriſte & benedicimus tibi.

The verſycle.

We Woꝛſhyp the Chꝛyſt With pꝛayſe and benedyctyon.

℟ Reſponſum.

Quia per ſanctã paſſionẽ tuam rede miſti mundum.

The anſWere.

Foꝛ thou redemeſt the Woꝛld by thy holy paſſyon.

℣ Oꝛatio.

Domine Jeſu chriſte fili dei viui q̃ de celis ad terram de ſinu patris deſcendiſti & i ligno crucis quiq̃ plagas ſuſtinuiſti, et ſanguinem tuum pꝛecioſum in remiſſionem peccatoꝛum noſtroꝛum fudiſti, militer implo- t ĩ die iudicii

The pꝛayer.

O Loꝛde Jheſu Chꝛyſt the ſonne of the lyuynge God Whiche from the boſome of the father from heauens dydeſt deſcende to the earthe / and on the Woode of the croſſe dydeſt ſuffre fyue Woundes and ſhed thy pꝛecious blode foꝛ the remyſſyon of our ſynnes / We meKely beſeche the that in the day of iugement

we may be on the ryght hande/ and here thy swete sentence. Come ye blessed of my father/ enioy ye the kyngdome prepared for you from the begynnyng of the worlde. In the whiche kyngdom thou lyuest and reygnest god with ye father for euer. So be it.

ad dexterā tnā sſatuti audire mereamur Uenite bñdicti patris mei pcipite regnū cp paratū est vobis a cōstitutiōe mūdi in quo cum patre viuis & regnas eternaliter deus. Amē.

The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryngе vs to the ioyes of paradyse. So be it.

Gloriosa passio domini nostri iesu xpi eruat nos a dolore tristi, et pducat nos ad gaudia paradisi Amen.

A memory of our lady.

Memoria de beata Maria.

Holy mother of god whiche hym hast conceyued. That of all the worlde / coulde not worthely be receyued. Thy sonne beseche thou with humble intercessyon. Vs for to purge of our trāsgressyon. That by thy son redemed / We may to the place ascende.

Sancta dei genitrix que cōcepisti illum Quē totꝰ orbis nequit comprehēdere. apud illum obtine tuo pio interuentu culpas nras abluat Ut perhennis ledē glorie Per tuum filium redempti, valeamus scandere.

ubi manes cū illo
sine tempore.

℣ Versus.
Ora pro nobis sancta dei genitrix.

℟ Responsum.
℣ Ut digni efficiamur promissionib⁹ Christi.

℣ Oratio.
Deus cui debit⁹ Marie virginis uterο verbū tuum angelo nunciante, carnē suscipere voluisti, presta supplicib⁹ tuis, ut qui eam vere genitricē dei credimus, eius apud te intercessionibus adiuuemur. Per eundem xp̄m dn̄m nostrū. Amen.
O passio filii virginis gloriosa.
Perducat nos ad celestia regna.

Thyde houre
Where thou dwellest with hym
Worlde without ende.

℣ The versycle.
℣ Holy mother of God/ make
thy petycyon.

℣ The answere.
℣ That we may obteyne Chri-
stes promyssyon.

℣ The prayer

O God whiche woldest thy
sonne to be incarnate of
the wombe of the blessed virgin
Mary/graunt to thy meke pety
cyoners/that we whiche beleue
her verely to be y⁽ᵗ⁾ mother of god
by her prayers before y⁽ᵗ⁾/we may
be helped. By the same our lord
Christ. So be it.

℣ The gloryous passyon of the
dyrgyns sonne.
Bryng vs to the blysse of the he
uenly kyngdome. So be it.

The lyxte houre.



O God bende thy selfe in to my helpe.

O lorde haste the to helpe me.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/ & euer shalbe So be it. Prayse ye the lorde.

DEus in adiutoriū meū intende.

Dñe ad adiuuandū me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semp & in secula seculorū. Amē. Alleluya.

Syxte houre.

¶ Hymnus.

¶ The hymne.

Ueni creator spiritus
Mentes tuorum visita.
Imple superna gratia,
Quę tu creasti pectora.

Dine holy ghost / o creatour eternall.
In our mynd to make visitacō
And fulfyll thou with grace supernall.
Our hartes that be of thy creacyon.

Memento salutis auctor,
Quod nostri quondam corporis,
Ex illibata virgine
Nascendo formam sumpseris.

Remember Lorde/authour of saluacyon.
That somtyme of a virgi pure.
Without helpe of mannes operacyon.
Thou tokest vpō the our frayle nature.

Ut nullis eius meritis,
Sed sola tua clemē tia.

And as thou of thy clemencye and mere mercy specyall.
Aboue her desertes hast chosen among all other.

Hanc donasti gratiam.
Ut mater tua fieret

And toke her to suche fauour & grace supernall.
That thou woldest be her son/ and she to be thy mother.

Sic Christe clemē tissime

So we beseche the chryst most tender.

Graunte that thy seruauntes/ with a deuoute moode.
May oftymes swetely remẽber The effusyon of thy precyous bloode.

Concede tuis famulis
Sepius memoriã
Habere tui sanguinis.

O virgyn mary most gracious
O mother of God incõperable.
To thy sonne pray for vs
That he after death be fauourable.

Maria plena gra,
Dei mater alma
Tuũ precare filiũ
Hoc faueat post exilium.

Glory be to the lorde of mightes moost.
That of a vyrgyn was bore.
Glory to the father and to the holy ghost.
To thẽ be prayse for euer more.
So be it.

Gloria tibi dñe
Qui natꝰ es de virgine
Cum patre et sãcto spiritu.
In sempiterna secula. Amen.

The antheme.

Taste & se howe frendely. &c.

Antiphona.

Gustate et. &c.

The .xxxiii. psalme.

I wyll alwaye gyue thankes vnto the Lorde / his prayse shal euer be in my mouth.

Psalmus .xxxiii.

Benedicã dñm in omni tempore, semp laus eiꝰ in ore meo.

In dño letabit aīa mea, audient mansueti et letentur.

My soule shall make her boost in the lorde/ the poore oppressed shall here therof and be glad.

Magnificate dñm mecū, & exaltemus nomē eius in idipsū

O prayse the Lorde with me/ and let vs magnyfye his name togyther.

Exquisiui dñm et audiuit me, & ex oībus tribulationib⁹ meis eripuit me.

I sought the lorde / & he herde me/yea he delyuered me out of all my troubles.

Accedite ad eū & illuminamini, & facies vestre non confundentur.

Drawe ye nere vnto hym/and be ye lyghtened/and your faces shall not be ashamed.

Iste pauper clamauit, & dñs exaudiuit eum, & ex oībus tribulationib⁹ ei⁹ saluauit eum.

This poore man cryed vnto the lorde/and he herde hym/yea & delyuered hym out of all his troubles.

Immittit angelus dñi in circuitu timentiū eū, & eripiet eos.

The angell of the Lorde pytcheth his tente rounde aboute them that feare hym/ and delyuereth them.

Gustate et videte qm̄ suauis est dñs, beatus vir qui sperat in eo.

O tast and se how frendely the lorde is blessed is the man that trusteth in hym.

Timete dñm oēs sancti eius, quoniā

O feare the lorde ye that be his sayntes for they that feare hym

lacke no thyng.

The ryche shall wante & suffre hunger/ but they which seke the lorde shall wante no maner of thyng that is good.

Come hyther (O ye chyldren) herken vnto me / I wyll teache you the feare of the lorde.

Who so lysteth to lyue & wolde fayne se good dayes.

Let hym refrayne his tonge from euyll/ and his lyppes that they speake no gyle.

Let hym eschewe euyll and do good/ let hym seke peace and ensue it.

For the eyes of the Lorde are ouer the ryghteous/ & his eares are open to theyr prayers.

But the face of the Lorde beholdeth them that do euyll / to dystroye the remembraunce of them out of the earth.

When the ryghteous crye / the Lorde heareth them / and dely-

non est inopia timẽtibus eum.

Diuites eguerunt & esurierunt, inquirentes aũt dñm nõ minuent oi bono.

Uenite filii audite me timorẽ domini docebo vos.

Quis est homo qui vult vitam, diligit dies videre bonos'

Prohibet linguam suã a malo, & labia sua ne loquãt dolũ.

Diuertat a malo & faciat bonũ, inqrat pacem et persequatur eam.

Oculi domini sup iustos, & aures eius ad preces eorum.

Vultus autem dñi super facientes mala, vt perdat de terra memoriã eorum.

Clamauerunt iusti & dñs exaudiuit eos

et ex omnibus tribulationibus eoꝝ liberauit eos.

Iuxta est dñs his qui tribulato sunt coꝛde, et humiles spiritu saluabit.

Multe tribulationes iustoꝝ, et de omnibus his liberabit eos dominus.

Custodit dñs oia ossa eoꝝ, vnū ex his non conteretur.

Mors peccatoꝝ pessima, et qui oderunt iustum delinquent.

Redimet dñs animas seruoꝝ suoꝝ, et non delinquent omnes qui sperant in eo.

Gloꝛia patri ⁊ filio et spiritui sancto.

Sicut erat in pꝛincipio et nunc ⁊ semper et in secula seculoꝝ. Amen.

uereth the out of all theyr troubles.

The Lorde is nye vnto them that are contryte in harte / and wyll helpe suche as be of an hũble spyryte.

Great are the troubles of the righteous / but the lorde wyl delyuer the out of all.

He kepeth all theyr bones / so that not one of them is broken.

But myssortune shall slee the vngodly / and they that hate the ryghteous shall be gyltye.

The lorde wyl delyuer the soules of his seruauntes / ⁊ all they that put theyr trust in hym shal not offende.

Glory be to the father / and to the sonne / ⁊ to the holy ghost.

As it was in the begynnyng / ⁊ as it is nowe / ⁊ euer shall be. So be it.

¶ The. C. xviij. psalme.

DO wel vnto thy seruaũt that I may lyue/and kepe thy wordes.

Open thou myne eyes / and so shall I spye oute wonderous thynges in thy lawe.

I am a straunger vpon earth o hyde not thy cõmaundementes fro me.

My soule breaketh out / for the verey feruent desyre that I haue alwaye vnto the iudgementes.

Thou rebukest the prowde / cursed are they that departe frõ thy commaundementes.

O tourne fro me shame and rebuke / for I kepe thy testymonyes.

Prynces also sate and spake agaĩst me/ but thy seruaũt was occupyed in thy statutes.

Psalmus. Cxviii.

BEtribue seruo tuo, viuifica me et custodiã sermones tuos.

Reuela oculos meos, et considerabo mirabilia de lege tua.

Incola ego sum in terra, non abscõdas a me mãdata tua.

Concupiuit anima mea desiderare iustificationes tuas, in omni tempore.

Increpasti superbos maledicti qui declinãt a mãdatis tuis

Aufer a me obprobriũ et contemptũ, qr testimonia tua exquisiui.

Etenim sederũt pricipes & aduersũ me loqbãt, seruꝰ aũt tuus exercebat i iustificationibus tuis.

Syxte houre.

Quam & testimonia tua meditatio mea est & cõsiliũ meũ iustificationes tue.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. C.xvi.

Laudate dñm omẽs gentes laudate eũ omes pplĩ Quoniã confirmata est super nos mia ei⁹ & veritas dñi manet ineternum.

Gloria patri et filio & spiritui sancto

Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

¶ Antiphona.

¶ Gustate et videte quã suauis ẽ dñs beat⁹ vir q̃ sperat in eo, nã pfectũ timẽtes spectauerunt in te dñe.

For in thy testymonyes is my delyte & they are my coũcellers.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

¶ The. C.xvi.psalme.

O Prayse the Lorde all ye gentyles / laude hym all ye people.

For his mercyfull kyndnes is euermore & more towarde vs/ and the trueth of the Lorde endureth for euer.

Glory be to the father / and to the sonne/and to the holy ghost

As it was in the begynnyng & as it is nowe/ & euer shall be. So be it.

¶ The antheme.

¶ Taste and se howe frendely the Lorde is/blessed is the man that trusteth in hym/ for our fathers (lorde) hoped in the/ they

trusted in the & thou dydest delyuer thē they called vpon the & were holpen / they put theyr trust in the and were not confounded.

℣ The versycle.

℣ O lorde here my prayer.

℟ The answere.

℟ And let my crye come to the.

℣ The prayer.

LOrde whiche by the Annuncyacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Ihesus Chryst powre thy grace in to our hartes that We trustynge in hym / throughe his passyon & death may be brought to the glory of the last resurrectiō. By ye same ourlord Jesus chryst whiche lyueth and reygneth / one God / with the father and the holy ghost worlde without ende. So be it.

M.

sperauerunt in te & liberasti eos, inuocauerunt te & salui facti sunt, sperauerunt in te et non sūt confusi.

℣ Versus.

℣ Dñe exaudi orationem meam.

℟ Responsum.

℟ Et clamor meus ad te veniat.

℣ Oratio.

ORatiam tuā quesum⁹ dñe mētibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationē cognouim⁹ per passionem ei⁹ & mortem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum christū qui cum patre & spiritu sctō viuit et regnat vn⁹ deus. Per oia scla seculorū. Amē.

The nynth houre.



¶ Memoria de passione Christi.

Hora sexta Jesus est crucifixus et clauatus.

¶ A memory of the passyon of Chryst.

The fyrste houre springyng before the myddday. Jesus hande & fote/ to the crosse they nayled.
With the shamfullest deth that they contryue may.

Syxte houre.

They hong hi dyrtdene. ij. theues y^t the blode downe trayled And thā for payne great thurst hym allayted.

Atq; cum latronib⁹ pendens deputat⁹.

His thurst for to quenche / they profered hym gall.

Pro tormentis sitiens fele saturatus Agnus crimen deluit sic iudicatus.

Thus lambe so iluded bought our synnes all.

℣ The versycle.

℣ We worshyp the Christ with prayse and benedyccyon.

℟ Versus.

Adorām⁹ te christe & benedicimus tibi.

℟ The answere.

℟ For thou redemest the world by thy holy passyō.

℟ Quia per sanctā passionē tuam rede misti mundum.

℣ The prayer.

℣ Orde Jhesu Christ the sonne of the lyuyng god Whiche for our redempcyon in the syxte houre dydest ascende the patyble of the crosse / and shedest thy bloode thorowe thy fyue Woundes for the remyssyon of our synnes / We meekely beseche the that after oure deathe through the meryte of that

℟ Oratio.

Omine Jesu christe fili dei viui qui hora sexta pro redemptione mundi, cruc⁹ patibulū ascendisti, et sanguinem tuum pciosū, per quinq; vulnera tua i remissionē pctōꝝ nostrorū fudisti, emulter deprecamur, vt post obitum nostrū

per eandē passionē, nos paradisi ianuam introire mereamur. Qui vjuis et regnascū deo patre in vnitate spūs scti deus per oia secula seculorum. Amen.

Gloriosa passio domini nostri iesu xpi eruat nos a doloze tristi, et pducat nos ad gaudia paradisi Amen.

Memoria de beata Maria.

O Beata maria et sācta virgo que de spiritu sācto concepisti filiū dei altissimi, trinam regentem machinam,

nostri ob tuam charitatem memorare, que cū deo gloriaris, ora p nobis ad deum, a auertas indignationem suā a nobis.

same passion we may entre the gate of paradyse whiche lyuest and reygnest god with god the father in the vnyte of the holy ghost/ worlde without ende. So be it.

The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and brynge vs to the ioyes of paradyse. So be it.

A memorye of our lady.

O Blessed Mary/ and holy vyrgyn whiche dydest conceyue of the holy ghost.

The gouernoure of the tryple engyn.

The sonne of god of myghtes moost.

Remember vs of charyte. which of god hast cōtemplacīō To pray for vs to the deite To tourne from vs his indygnacyon.

Syrte houre.

℣ The verſycle.

℣ Holy mother of God make thy petycyon.

℟ The anſwere.

℟ That we may obteyne Chriſtes promyſes.

℣ The prayer.

ALmyghty God / Graunt thy helpe that we which of the holy mother of God and vyrgyn Mary do make remembraunce by the helpe of her intercellyon we maye ryſe from our iniquites thorowe Chryſt our lorde. So be it.

℣ The glorious paſſyon of the vyrgyns ſonne.

℟ Bryng vs to the blyſſe of the heuenly kyngdom.

℣ Uerſus.

Ora pro nobis ſcta dei genitrix.

℟ Rſponſum.

℟ Ut digni efficiamur promiſſionib⁹ Chriſti.

℣ Oratio.

Concede miſericors de⁹ fragilitati noſtre p̃ſidiū, vt qui ſctē dei genitricis et virginis marie memoriā agim⁹, interceſſionis eius auxilio, a noſtris iniquitatibus reſurgamus. Per xp̃m dñm noſtrum. Amen.

Paſſio filii virginis gloriosa.

Perducat nos ad celeſtia regna.

The nynth houre.



Deus in adiutoriū meū intende.

Dñe ad adiuuandū me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semp & in secula seculorū. Amē. Alleluya.

O God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father/ & to the sonne/ and to the holy ghoste.

As it was in the begynnyng/ and as it is nowe/ & euer shalbe So be it. Prayse ye the lorde.

Nynth houre.

The hymne.

O Holy ghost / o creatour eternall.
In our mynd to make visitacyō
And fulfyll thou with grace supernall.
Our hartes that be of thy creacyon.
Remember Lorde / authour of saluacyon.
That somtyme of a virgi pure.
without helpe of mannes operacyon.
Thou tokest vpō the our frayle nature.
And as thou of thy clemencye and mere mercy specyall.
Above yer deservtes hast chosen among all other.
And toke yer to suche fauour & grace supernall.
That thou woldest be her sonne and she to be thy mother.
So we beseche the chryst most tender.

Hymnus.

Veni creator spiritus
Mentes tuorum visita.
Imple superna gratia,
Que tu creasti pectora.
Memento salutis auctor,
Quod nostri quondam corporis,
Ex illibata virgine
Nascendo formam sumpseris.
Et nullis eius meritis,
Sed sola tua clemẽtia.
Hanc donasti gratiam.
Vt mater tua sieret
Sic Christe clementissime

Concede tuis famu
lis
Sepius memoriã
Habere tui sangui-
nis.

Graunte that thy seruauntes
with a deuoute moode.
May oftymes swetely remẽber
The effusyon of thy precyous
bloode.

Maria plena gra,
Dei mater alma
Cuũ precare filiũ
Hoc faueat post exi
lium.

O virgyn mary most gracious
O mother of God intoperable.
To thy sonne pray for vs
That he after death be fauou-
rable.

Gloria tibi dñe

Qui natꝰ es de vir
gine
Cum patre et sãcto
spiritu.
In sempiterna secu
la. Amen.

O lory be to the lorde of mygh-
tes moost.
That of a vyrgyn was bore.
Glory to the father and to the
holy ghost.
To thẽ be prayse for euer more.
So be it.

Antiphona.

Dñs prope est. &c.

The antheine.

The lorde is nye vnto. &c.

Psalmus. lxvi.

The. lxvi. psalme.

Deꝰ misereat
nostri & be-
nedicat nobis, illu-
minet vultũ suũ sup
nos & misereat nri.
Vt cognoscamꝰ in
terra viã tuã in oi-
bus gentibus salu-
tare tuum.

God be mercyful vnto vs
blesse vs and shewe thy
lyght of his countenaunce vpõ
vs and haue mercye vpon vs.
That we may knowe thy way
vpõ the earth thy sauyng helth

among all heathen.

Let the people prayse the (O god) yet let al people prayse the
O let the people reioyce and be glad/ that thou iudgest the folke ryghteously / and gouernest the nacyons aboue earth.
Let the people prayse the (O lorde) let all people prayse the/ the earth hath brought forthe her fruyte.

God (euē our awne god) gyue vs his blessyng/ god blesse vs/ & let all the endes of the worlde feare hym.

Glory be to the father / and to the sonne/ and to the holy ghost
As it was in the begynnyng/ & as it is nowe/ & euer shall be.
So be it.

Confiteantur tibi populi deus, confiteant tibi ppli oēs.
Letentur & exultēt gentes, qm̄ iudicas populos in equitate & gentes in terra dirigis.
Confiteant tibi populi deus, cōfiteant tibi populi oēs terra dedit fructū suū.
Benedicat nos deus deus noster bēdicat nos deus: & metuāt eū oēs fines terre.
Gloria patri et filio & spiritui sancto
Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

In the. Cxviii. psalme.

MY soule cleueth to the dust/ o quycken thou me accordyng to thy worde.
I knowleged my Wayes/ and

Psalmo. C. xviii.

Adhesit paui mēto anima mea, biuifica me secundū verbū tuū.
Vias meas enūcia

ui ☞ exaudisti me, doce me iustificationes tuas.

Tam iustificationum tuarū instrue me, et exercebor in mirabilibus tuis.

Dormitauit anima mea pre tedio, confirma me in verbis tuis.

Viam iniquitatis amoue a me, ☞ de lege tua miserere mei

Viam veritatis elegi, iudicia tua nō mī oblitus.

Adhesi testimoniis tuis dñe, noli me cōfundere.

Viam mandatorū tuorum cucurri, cū dilatasti cor meum.

Gloria patri ☞ filio ☞ spiritui sancto.

Sicut erat in prīcipio ☞ nunc ☞ semp ☞ in secula seculorū. Amē.

thou herdest me / O teache me then thy statutes.

Make me to vnderstande / the way of thy cōmaundementes / and so shall I talke of thy wonderous workes.

My soule slombreth for verye werynesse / O set me vp accordyng to thy worde.

Take fro me the way of iniquite and graunte me mercy accordynge to thy lawe.

I haue chosē the way of truth thy Judgementes haue I not forgotten.

I stacke vnto thy testimonyes o lorde confounde me not.

I haue ronne the waye of thy cōmaundementes when thou hast comforted my harte.

Glory be to the father / and to the sonne. ☞ to the holy ghost.

As it was in the begynnyng / ☞ as it is nowe / ☞ euer shall be. So be it.

Nynth houre.

The. C. xliij. plaime.

I wyll magnyfye the (o ym Lorde and kyng) I wyll prayse thy name for euer & euer Euery day wyll I gyue thankes vnto the / and prayse thy name for euer and euer.

Great is the Lorde and merueylous worthy to be praysed/ there is no ende of his greatneſſe.

One generacyon ſhall prayſe thy workes vnto an other/and they ſhall declare thy power.

They ſhall be talkyng of thy worſhip/thy glory & ſhal ſhew forth thy wonderous workes.

So that men ſhall ſpeake of the myght of thy merueylous actes and tell of thy greatneſſe

The memoryall of thy abundaunt kyndeneſſe/ſhalbe ſhewed and men ſhall ſynge of thy ryghteouſneſſe.

The Lorde is pacyent and

Pſalmus. Cxliiii.

Exaltabo te deus meus rex, & bñdicã noi tuo in ſeculũ & in ſcñm ſcñ.

Per ſingulos dies bñdicã tibi, & laudabo nomen tuũ in ſeculũ & in ſeculũ ſcñi.

Magnꝰ dñs & laudabilis nimis , et magnitudinis eius non eſt finis.

Generatio & generatio laudabit opa tua, et potentiã tuã pronunciabunt.

Magnificentiã glorie ſãctitatis tue loquentur , et mirabilia tua narrabunt

Et virtutẽ terribiliũ tuorum dicent & magnitudinẽ tuã narrabunt.

Memoriam abundãtie ſuauitatis tue eructabunt, & iuſticia tua exultabunt.

Miſerator & miſeri

cors dñs, patiens ⁊ multũ miseticors.
Suauis est dominus vniuersis, ⁊ miserationes eius sup oia opera eius.
Confiteantur tibi dñe oia opera tua, ⁊ sancti tui bñdicãt tibi.

Gloriã regni tui dicent, ⁊ potentiã tuã loquentur.
Vt notã faciant filiis hoim potentiã tuam, ⁊ gloriã magnificentie regni tui.
Regnũ tuũ regnũ oim seculorũ, ⁊ dñatio tua in oi generatione ⁊ generationẽ
Fidelis dñs in oib⁹ verbis suis, ⁊ sãct⁹ in oib⁹ opib⁹ suis
Allevat dñs oẽs q̃ corruũt, ⁊ erigit oẽs elisos,
Oculi oim in te sperant dñe, ⁊ tu das escã illorũ in tempore oportuno.
Aperis tu manũ tuã

mercyfull/ longe sufferyng and of great goodnes.
The lorde is louyng to euery man/and his mercy is ouer all his workes.
All thy workes prayse the (o Lorde) and thy sayntes gyue thanke vnto the.
They shewe the glorye of thy kyngdom & talke of thy power
That thy power thy glorye & myghtynesse of thy kyngdome myght be knowen vnto men.
Thy kyngdome is an euerlastyng kyngdom & thy dominiõ endureth thorowe out all ages
The lorde is faythful in al his sayinges/ & holy i al his workes
The lorde vpholdeth all such as shulde fall/and lyfteth vp al them that be downe.
The eyes of all wayte vpon the and thou gyuest them their meate in due season.
Thou openest thy hande and

hyllest all thynges lyuyng with plenteousnesse.

The lorde is ryghteous in all his wayes and holy in all his workes.

The lorde is nye vnto all thē that call vpō hym/ yea all such that call vpon hym faythfully.

He wyl fulfyl the desyre of thē y' feare hym/he wyll here theyr crye and wyll helpe them.

The Lorde preserueth all thē that loue hym/and wyll scatter abrode all the vngodly.

My mouthe shall speake the prayse of the lorde/let all flesshe gyue thākes vnto his holy name for euer and euer.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

The antheme.

The lorde is nye vnto al thē that cal vpon hym/yea all such

Imples omne animal benedictione.

Iustus dñs in oibus vijs suis, & sanctus in oibus operibus suis.

Prope est dñs oib⁹ inuocantibus eum, oibus inuocantib⁹ eum in veritate.

Voluntatē timētiū se faciet, & deprecationē eorū exaudiet & saluos faciet eos.

Custodit dñs oēs diligentes se, & oēs peccatores dispdet.

Laudationē dñi loquetur os meū, & benedicat omis caro nomini sancto eius, in seculum & in seculū seculi.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nūc et semp & in scla sclorū. Amñ.

Antiphona.

Prope est dñs oib⁹ inuocātib⁹ eū, oib⁹

inuocantibus eū in veritate ideo in veritate inuocabo te domine.

℣ Uersus.
Dñe exaudi orationem meam.
℟ Responsum.
Et clamor meus ad te veniat.

℣ Oratio.
ORatiam tuā quesum⁹ dñe mētibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationē cognouim⁹ per passionem ei⁹ & mortem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum christū qui cum patre & spiritu sctō viuit et regnat vn⁹ deus. Per oia scla seculorū. Amē.

that call vpon hym faythfully/ wherfore to y' (o lorde) faythfully wyll I praye.

℣ The versycle.
℟ O lorde here my prayer.
℟ The answere.
℟ And let my crye come to the.

℣ The prayer.
LOrde whiche by the Annuncyacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Christ/ powre thy grace in to our hartes that we trustynge in hym/ throughe his passyon & death may be brought to the glory of the last resurrectiō. By y^e same ourlord Jesus christ whiche lyueth and reygneth/ one God / with the father and the holy ghost worlde without ende. So be it.



A memoryze of the paſſyon of Chryſt.

Memoria de paſſione Chriſti.

OUr mercyfull lorde Jeſus
goddes ſonne.
Tallynge vnto his father al-
myghtye.
Yelded vp his ſoule / and full
vpon noone.

HOra nona dominus Jeſus
exſpirauit.
Voly clamans patri

spiritū cōmendauit

The spyryte departed frō that blessed body.

terra tunc rōtremuit et sol obscurauit.

The sonne wared darke / the earth quoke wonderfly.
Great merueylous thynges to beholde and here.

Latus eius lancea miles perfozauit.

And yet a knyght perced his harte with a spere.

℣ Versus.

Adozamus te xpe & benedicimus tibi.

℣ The versycle.

We worshyp the Christ with prayse and benediction

℟ Responsum.

℟ Quia per sanctā passionē tuam redemisti mundum.

℟ The answere.

℟ For thou redemest the worlde by thy holy passyon.

℣ Oratio.

℣ The prayer.

Adiuuent nos dne misericozdissime Jesu xpe oēs passiones & afflictiones defendant nos ab oi tribulatiōe & angustia ab oi dolore & tristicia, ab oib⁹ periculis & miseria, ab oi pctō & cozdis īmunditia, ab oi scādalo & infamia, a mozbis malis aie & cozpozis, et

All thy passyons & thy afflictions most mercyfull lorde Jesu Christ helpe vs and defende vs from all trouble/and anguysshe/from all sorowe & heuynes/frō al perylles & wretchednesse/from all synne and harte vnclennesse/from all sclaunder and infamye / from euyl dyseases of soule and body

from sodeyne death / from all persecucyon of our enemyes by syble and inuysyble/for We Wel knoWe that by thy passyon We shal be saued. Therfore With a confydence of the large and inmesurable pytie We beseche the mooste mercyful sauyour for thy mooste benygne and holyest passyons that thou Wylte protecte vs by thy gracyous helpe-/ and kepe vs from all euyl/and gyue vs grace that as We thus do remember thy passyon and death in the whiche thou dydest slee our synne i thy body/so We may also mortyfie our synnes in our bodyes and on our backes take thy crosse & foloWe the Whiche lyuest & reygnest Worlde Without ende. So be it.

¶ The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryngе vs to the ioyes of para-

a morte subitanea & improuisa, ab oi persecutiõe inimicorũ visibiliũ & inuisibiliũ, scim⁹ eni q̃ p passionẽ tuã salui erim⁹. ideo de tã sa tua pietate cõfisi te deprecamur pulsume saluator p benignissimas sctissimas q̃ passiões tuas vt benigno nos pregas auxilio, ab oiq̃ malo nos preserues & nobis eã cõcedas gr̃az q̃ sicut nos passionẽ tuã & morte recolimus in qua nr̃m pctm̃ i tuo corpe destruxisti ita & nos in nr̃is corporib⁹ nr̃a pcta̅ mortificare possim⁹ & tuã tollere cruce ad sequẽdũ te. qui viuis & regnas, per oia scla sclorum. Amẽ.

O gloriosa passio domini nostri iesu x̃pi eruat nos a dolore tristi, & pducat nos ad gaudia paradisi Amen.

Memoria de beata Maria.

O Mat dei gratiosissima, cui Johānem xps commendauit dicens, mulier ecce filius tuus vt tuos liniret dolores, deinde Johanni dixit, ecce mater, tua ita ei creditum est pre ceteris vt te consolaretur. simili nos pietate confortа in hac valle miserie tuūq; ora pro nobis filiū Jesum vt ad eternam gloriam nos perducat.

℣ Versus.

℣ Ora pro nobis sancta dei genitrix.

℟ Responsum.
℟ Ut digni efficiamur promissiomb⁹ Christi.

dyse. So be it.

℣ A memorye of our lady.

O [redacted] gracyous.
To whom Chryste Johñ dyd commende.
Sayenge mulier ecce filiꝰ tuus
Thy sorowes that he wolde amende.
Then shortly after he sayde
To Johñ beholde thy mother.
Thꝰ in hym yᵉ truste was layd
To comforte the aboue all other.
With lyke pyty e comforte vs
In this vale of mysery e
And pray to thy sonne Jesus.
To bryng vs to eternal glorye.

℟ The versycle.
℣ Holy mother of God make thy petycyon.
℟ The answere.
That we may obteyne christes promyses.

Synth houre.

¶ The prayer.

O Lorde Jesu Christ which beyng among men were wounde as man hauyng the experyence of al our miseries/ only that thou lackest synne / for that excedyng charytye which so farre ouercommed the / take pytye on vs/and graunt vs by the intercessyon of thy glorious mother (whō so interely thou dydest loue) to be voyde of all the myserye of synne & all other worldely aduersytyes with the patyentlye to suffre/Whiche lyuest and reygnest God worlde without ende. So be it.

¶ The glorypous passyon of a bryghyns sonne.

Bryng vs to the blysse of the heuenly kyngdom.

¶ Oratio.

O Domine Jesu Christe q̄ inter homines inuc tus es vt homo oim nostrarū miseriarū expert⁹, peccati tamen inexpertus, ob illam immensā sanctatē que te superauit, miserere nostri, nobis q̄ largiri dignaris, p̄ intercessionē tue glorioſe matris quā sic intime dilexisti nos ab oi peccati miseria vacuos esse, & oēs mūdi aduersitates tecū patienter tollerare. qui viuis & regnas de⁹ p̄ oia scla sclorū. Amen.

Passio tilii virginis gloriosa.
Perducat nos ad celestia regna.



¶ what is mente by this
worde euensong.

¶ Lyke as the seruyce that we
be dayly accustomed to saye in
ye mornyng is called (Matins)
Euen so is the seruyce vsed to
be sayd or songe towarde eue-
nyng called (Euensong)

GOd bende thy
selfe ito my helpe
O lorde hast the
to helpe me.
Glory be to the
father / & to the
sonne/and to the holy ghost.
As it was in the begynnyng/
& as it is nowe/ & euer shall be.
So be it.

¶ The antheme.

¶ O howe moche ought.&c.

¶ The. cxi. psalme.

BLessed is the man that
fereth the lorde and hath
great delyte in his cõmaunde-
mentes.
His sede shall be myghty vpõ
the earth/the generacion of the
faythfull shall be blessed.
Rychesse & plenteousnesse shal
be in his house/and his ryghte-
ousnes endureth for euer.
Unto the godly there aryseth
vp lyght in the darkenes/ he is

DEus in adiutoriũ meũ
intende.
Dñe ad adiuuandum me festina.
Gloria patri & filio
et spiritui sancto.

Sicut erat in principio et nunc et sem
per, & in secula seculorum. Amen.

℣ Antiphona.
Quãtas debem⁹.&c

Psalmus. C. xi.

Beatus vir q̃
timet dñm,
in mandatis ei⁹ vo-
let nimis.

Potens i terra erit
semen eius, generatio rectorum bene-
dicetur.
Gloria et diuitie in
domo eius, & iusti-
cia ei⁹ manet in se-
culum seculi.
Exortum est in te-
nebris lumen rectis

miſericors ⁊ miſera tor et iuſtus.
Iocundus homo q̄ miſeretur ⁊ cōmodat, diſponit ſermones ſuos in iudicio.
Quia ineternū nō cōmouebit, i memoria eterna erit iuſt⁹.
Ab auditiōe mala non timebit, paratum cor eius ſperare in dño.

Confirmatū eſt cor eius nō cōmouebit, donec deſpiciat inimicos ſuos.
Diſpſit dedit pauperibus, iuſticia ei⁹ manet in ſeclm ſcli, cornu eius exaltabitur in gloria.
Peccator videbit ⁊ iraſcetur, dentibus ſuis fremet ⁊ tabeſcet, deſideriū peccatorum peribit.

Gloria patri ⁊ filio ⁊ ſpiritui ſancto.

mercyfull louyng/ ⁊ righteous.
Well is he that is mercyfull and lendeth gladly/ ⁊ ponderyth his Wordes With dyſcreeyon.
For he ſhall neuer be moued/ the ryghteous ſhall be had in an euerlaſtyng remembraūce.
He Wyl not be afrayde for any euyll tydynges/ his harte ſtandeth faſte and beleueth in the lorde.
His harte is ſtablyſſhed/ he Wyll not ſhrynke vntyll he ſe his deſyre vpon his enemyes.
He hath delte abrode and gyuen to the poore/ his righteouſnes remayneth for euer/ his horne ſhalbe exalted with honour.
The vngodly ſhall ſe it and it ſhal greue him/ he ſhal gnaſſhe With his tethe and conſume awaye the deſyre of the vngodly ſhall peryſſhe.
Glory be to the father/ and to the ſonne/ ⁊ to the holy ghoſt.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

Sicut erat in principio & nunc & semp & in secula seculorũ. Amẽ.

¶ The. cxi. psalm.

¶ Psalmus. C. xii.

PRayse the Lorde (O ye seruauntes) o prayse the name of the lorde.

Blessed be the name of ye lorde from this tyme forthe and for euer more.

The lordes name is worthye to be praysed/from the rysynge vp of the sonne vnto the goyng downe of the same.

The Lorde is hye aboue all heathen/and his glorye aboue the heuens.

Who is lyke vnto the Lorde our God that hathe his dwellynge so hye whiche humbleth hym selfe to beholde that is in heauen and earth.

LAudate pueri dñm, laudate nomen dñi.

Sit nomen dñi benedictũ, ex hoc nunc & vsq; in seculum.

A solis ortu vsq; ad occasum, laudabile nomen domini.

Excelsus super omnes gentes dominꝰ & super celos gloria eius.

Quis sicut dominꝰ deus noster, qui in altis habitat humilia respicit in celo & in terra.

Suscitans a terra inopē, & de stercore irrigens pauperem

Ut collocet eum cū principibus, cū principibus populi sui.

Qui habitare facit sterilē in domo, matrē filiorum letantē.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc & semper & in secula seculorum. Amen.

Psalmus. C. xxiii.

In exitu israel de egypto, domus Jacob de populo barbaro.

Facta est iudea sanctificatio eius, israell potestas eius.

Mare vidit & fugit iordanis conuersus est retrorsum.

Montes exultauerūt vt arietes, & col-

Which takest vp the symple out of the dust / and lyftest the poore out of the myre.

That he may set hym among the prynces / euen amonge the prynces of the people.

Which maketh the baren woman to kepe house / and to be a ioyfull mother of chyldren.

Glory be to the father / & to the sonne / and to the holy ghost.

As it was in the begynnyng / and as it is nowe / & euer shalbe So be it.

The. C. xiij. psalme.

When Israel came forth of Egypte & the house of Jacob frō among the straūge people.

Iuda was made his sāctuary Israell his domynyon.

The see sawe that & fled / Jordan tourned backe.

The mountaynes skypped lyke rammes & the lytell hylles

lyke yong shepe.

les sicut agni ouiũ.

What ayled the (O thou see) that thou fleddest / & thou Jordan tournedest backe.

Quid est tibi mare quod fugisti, et tu iordanis quia conuersus es retrorsũ.

Ye mountaynes that ye skypped lyke rammes / and ye lytell hylles lyke yong shepe.

Montes exultastis sicut arietes, & colles sicut agni ouiũ.

The erth trembled at the presence of the lord / at the presence of god of Jacob.

A facie dñi mota est terra, a facie dei Jacob.

Which tourned the harde rockes in to a standynge water / & ye flynt stone in to springynge welles.

Qui conuertit petrã in stagna aquarũ, & rupem in fontes aquarum.

Not vnto vs (o lorde) not vnto vs / but vnto thy name gyue the prayse / for thy louyng mercye and faythfulnesse.

Non nobis dñe nõ nobis, sed nomini tuo da gloriam, super misericordia tua et veritate tua.

Wherfore shall the heathen say / where is nowe theyr god.

Nequando dicant gentes vbi est deus eorum.

As for our god / he is in heuen he dothe what so euer it pleaseth hym.

Deus autẽ noster in celo, omnia quecunq; voluit fecit.

Theyr ymages are but syluer & golde euẽ the worke of mẽnes

Simulacra gentiũ argentũ & aurũ, opera manuũ hominũ.

Os habent et non loquentur, oculos habẽt & nõ videbũt

handes.

They haue mouthes & speke not/eyes haue they but they se not.

Aures habẽt et nõ audient, nares habent et nõ odorabũt

They haue eares & heare not noses haue they but they smell not.

Manus habẽt & nõ palpabũt, pedes habent et nõ ambulabũt nõ clamabũt in gutture suo.

They haue handes and handel not/fete haue they but they can not go/nether cã they speke in theyr throte.

Similes illis fiãt qui faciũt ea, et omnes q̃ cõfidũt in eis

They that made thẽ let them be lyke vnto thẽ: & lyke al such that put theyr trust in them:

Domus israell speravit in dño, adiutor eorũ et protector eorum est.

But let the house of Israel put theyr trust in the Lord/for he is theyr socoure and defence.

Domus aaron speravit in domino, adiutor eorum & protector eorum est

Let the house of Aaron put theyr trust in the Lorde/ for he is theyr socoure and defence.

Qui timent dñm sperauerunt in dño adiutor eorũ et protector eorum est.

They that feare the Lorde: let them put theyr truste in the Lorde for he is theyr socoure & defence.

The Lorde is myndefull of vs/and bleſſeth vs/ he bleſſeth the houſe of Iſrael / he bleſſed the houſe of Aaron.

Dominus memor fuit noſtri, et benedixit nobis benedixit domui iſrael, benedixit domui Aaron.

Bee he bleſſeth all them that feare the Lorde/both ſmal and great.

Benedixit omnib⁹ qui timent dominū puſillis cū maiorib⁹

The Lord encreaſe you more you and your chyldren.

Adiiciat dominus ſuper vos, ſup vos & ſup filios veſtros

For ye are the bleſſed of the Lord which made heuē & erth.

Benēdicti vos a dño qui fecit celū & trā.

All the whole heuens are the Lordes / but the earth hath he geuen to the chyldren of men.

Celū celi domino, terram autem dedit filiis hominum.

The deed prayſe not the (O Lorde) nether all them that go downe in to ſylence.

Nō mortui laudabūt te domine, neq; omnes qui deſcendunt in infernum.

But we that are a lyue wyll prayſe the Lord/frō thys tyme forth for euermore.

Sed nos qui viuimus benedicimus dño, et ex hoc nunc et vſq; in ſeculum.

Glory be to the father / and to the ſonne/ & to the holy ghoſt.

Gloria patri & filio et ſpiritui ſancto.

As it was in the begynnyng/ & as it is nowe/ & euer ſhall be.

Sicut erat in principio et nunc et ſemper, et in ſecula ſeculorum, Amen.

So be it.

Psalmus. Cxxxiii.

Laudate nomen domini, laudate seruui domini.

Qui statis i domo dñi, in atriis dom⁹ dei nostri.

Laudate dñm q⁹ bonus dñs, psallite nomini eius quoniam suaue.

Quoniã iacob elegit sibi dñs, Israel in possessionem sibi.

Quia ego cognoui q magnus est dñs, & de⁹ noster pre oibus dis.

Oia quecunq; voluit dñs fecit, in celo & in terra, in mari & in oib⁹ abyssis.

Educẽs nubes ab extremo terre, fulgura in pluuiã fecit

Qui pduxit vẽtos

The.C.xxxiii.psalme.

O Prayse the name of the Lorde prayse it (o ye seruauntes of the lorde.)

Ye that stande in the house of the Lorde in the courtes of the house of our god.

O prayse the lorde/for the lorde is gracious/o syng prayses vnto his name for it is louely.

For why the Lorde hath chosen Jacob vnto hym selfe / and Israel for his awne possessyon.

For I knowe that the Lorde is great/and that our Lorde is aboue all goddes.

Whatsoeuer the lorde pleaseth / so dothe he in heauen and in earth/in the see/& in all depe places.

He bryngeth forth the cloudes from the endes of the worlde/ he tourneth the lyghtenynges vnto rayne.

Bryngyng the wyndes out of

theyr treasures / Whiche smote the fyrst borne of Egypte bothe of man/and beast.

He hath sent tokens and Wonders in to the myddest of the (o thou lande of Egypte) vpon Pharao and al his seruauntes

Whiche smote dyuers nacyons and slewe myghty kynges

Seon the kynge of Amorytes/ Og the kyng of Basan/& al the kyngdomes of Canaã.

And gaue their lande for an herytage / for an heritage vnto Israel his people.

Thy name (o lorde) endureth for euer so dothe thy memoryal (o Lorde) from one generacyon to an other.

For the lorde wyl auenge his people and be gracyous to his seruauntes.

As for the ymages of the heathen/they are but syluer & golde the worke of mennes handes.

de thesauris suis, q̃ percussit primogenita Egypti ab homine vsq; ad pecus.

Emisit signa & prodigia in medio tui egypte, in pharaonem & in omnes seruos eius.

Qui percussit gentes multas, & occidit reges fortes,

Seon regẽ Amorreorũ, & Og regem Basan, & oia regna Canaan.

Et dedit terrã eorũ hereditatẽ, hereditatẽ israel populo suo

Dñe nomen tuũ in eternũ, dñe memoriale tuũ in generatione & generationẽ

Quia iudicabit dominus populũ suũ, & in seruis suis deprecabitur.

Simulacra gentiũ argentũ & auru, opera manuũ hominũ.

Os habent & non loquẽtur, oculos habẽt & non videbũt.

They haue mouthes & speke not/eyes haue they but they se not.

Aures habẽt & nõ audient, neq; enim est spũs i ore ipsorũ.

They haue eares & yet they here not / neyther is there any breth in theyr mouthes.

Similes illis fiãt qui faciũt ea, & oẽs qui confidũt in eis.

They that make them let them be lyke vnto thẽ/and all they that put theyr truste in them.

Domus Israel benedicite dominum, domus aaron benedicite dominum.

Prayse the Lorde/ ye house of Israel/prayse the lord ye house of Aaron.

Domus leui benedicite dominũ, qui timetis dominũ benedicite dominum.

Prayse the Lorde ye house of Leui / ye that feare the Lorde prayse the Lorde.

Benedictus dominus ex syon, qui habitat in Jerusalem.

Praysed be the Lorde of Syon whyche dwellyth at Jerusalem.

Gloria patri & filio & spiritui sancto.

Glorye be to the father / and to the sonne / and to the holy ghost.

Sicut erat in principio, & nunc & semper, & in secula seculorum. Amen.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

The. cxxv. plalme.

O Geue ye thãkes vnto the Lorde for he is gracyous for his mercy endureth for euer
O geue ye thãkes vnto y' god of all goddes/ for his mercy endureth for euer.
O thãke ye the Lord of all lordes/ for his mercy endureth for euer.
W hyche onely doth great wonders / for his mercye endureth for euer.
W hyche by his wysdõe made the heuens/ for his mercy endureth for euer.
W hych layde out the earth aboue the waters/ for hys mercy endureth for euer.
W hych hath made the great lyghtes for hys mercye endureth for euer.
T he sonne to rule the day for his mercy endureth for euer.
T he mone and the starres to

Plalmus. cxxv.

Confitemini domino, qñ bonus, qñ in eternum mia eius.
Confitemini deo deorũ, qñ in eternũ misericordia eius.
Confitemini domino dominorum, qñ in eternũ mia eius.
Qui facit mirabilia magna solꝰ, qñ in eternum mia eiꝰ.
Qui fecit celos in intellectu, qñ in eternum mia eius.
Qui firmauit terrã super aquas, qñ in eternum mia eiꝰ.
Qui fecit luminaria magna, qñ in eternum mia eius.
Solem in potestatem diei, qñ in eternũ misericordia eiꝰ.
Lunam et stellas

in potestatē noctis, quoniā ineternum misericordia eius.

Qui percussit egiptū cum primogenitis eorū, qm̄ ineternum misericordia eius.

Qui eduxit Israell de medio eorū, quoniam ineternum misericordia eius.

In manu potenti et brachio excelso, qm̄ ieternū mia ei⁹.

Qui diuisit mare rubrū in diuisiones qm̄ ineternum misericordia eius.

Et eduxit israell p mediū eius, qm̄ ineternum mia eius.

Et excussit pharaonem et virtutem ei⁹ in mari rubro, quoniā ineternum mia eius.

Qui traduxit populū suū p desertū, quoniā ineternum mia eius.

Qui percussit reges

gouerne the nyght/ for his mercye endureth for euer.

Which smote Egypte with theyr fyrst borne/ for his mercye endureth for euer.

And brought out Israel from among them/ for his mercye endureth for euer.

With a myghtye hande and a stretched out arme for his mercye endureth for euer.

Which deuyded the reed see in two partes / for his mercye endureth for euer.

And made Israell to go thorowe the myddes of it / for his mercye endureth for euer.

But as for Pharao and his hoost / he ouerthrewe them in in the reed see/ for his mercy endureth for euer.

Which led his people thorowe the wylderneſſe / for his mercye endureth for euer.

Which smote great kynges/

for hys mercy endureth for euer
Yee and slew myghty kynges
for his mercy endureth for euer.
Sihon kynge of the Amorites/ for hys mercy endureth for euer.
And Og the kynge of Basan for hys mercy endureth for euer
And gaue away theyr lande for an heritage / for hys mercye endureth for euer.
Euē for an heritage vnto Israel hys seruaunte/for hys mercy endureth for euer.
Which remēbred vs whē we were in trouble for hys mercy endureth for euer.
And hath redemed vs frō our enemyes / for hys mercy endureth for euer.
Which geueth foode vnto all flesshe/ for hys mercye endureth for euer.
O geue ye thākes vnto ye God of heauen/ for hys mercy endu-

magnos, qm̄ in eternum mia eius.
Et occidit reges fortes, quoniam in eternum mia eius.
Syhō regē amorreorum quoniā in eternum mia eius.
Et og regem basā, quoniam in eternū misericordia eius.
Et dedit terram eorum hereditatem, quoniam in eternū misericordia eius.
Hereditatem Israel seruo suo, quoniam in eternū mia eius.
Quia in humilitate nr̄a memor fuit nr̄i, qm̄ in eternum misericordia eius.
Et redemit nos ab inimicis nostris, qm̄ in eternū mia eius.
Qui dat escā oi carni, qm̄ in eternum misericordia eius.
Cōfitemini deo celi, quoniam in eter-

nū miſericozdia eiꝰ.
℣ onfitemini domi
no dominozum, qñ
ineternum miſeri-
cozdia eius.
℣ loria patri ⁊ filio
et ſpiritui ſancto.
Sicut erat in pzin
cipio, et nunc et ſem
per et in ſecula ſecu
lozū. Amen.

℣ Antiphona.

Quantas de-
bemꝰ deo re-
ferre gratias, qui
filio ſuo non pepcit
ſed pzo nobis omni
bus tradidit eum,
ac ille ex intacta vir
gine natꝰ homo fac
tus eſt eripiens nos
a vana nra cōuerſa
tione q̄ ex patrū tra
ditionibꝰ accepimꝰ
non cozruptibili ar
gēto aut auro, ſed p
cioſo ſanguine ſuo
tāq̄ agni immacu-
lati, ei ergo laus ſit
phennis cuius mia
manet ineternum.

reth foz euer.
O thanke the Lozde of al Loz
des/foz hys mercy endureth foz
euer.
Glozy be to the father / to the
ſonne/and to the holy ghoſt.
As it was in the begynnynge
as it is nowe and euer ſhalbe.
So be it.

℣ Antheme.

O how much ought we to
geue thankes to God /
whych hath not ſpared his owe
ne ſōne/but gaue hym foz vs al
and he bozne of an immaculate
virgine was made man ⁊ rede-
med vs frō our vayne cōuerſa-
cion which we receyued by the
tradicions of the fathers not
with cozruptible ſyluer ⁊ golde
but with the pzecious bloude of
Chriſt as of a lābe vndefyled ⁊
wythout ſpot/to hym therfoze
be continual pzayſe/whoſe mer
cy endureth foz euer.

Euenlonge.

¶ The Chapter.

The Angell of the Lorde appeared vnto Joseph in a dreame/sayeng: Joseph the sõne of Dauid feare not to take vnto the Marye thy wyfe/ for that which is cõceiued in hir is of the holy ghost/she shal bring forth a sonne / and thou shalte cal hys name Jesus/for he shal saue hys people from theyr synnes. Thankes be to God.

¶ The hymne.

Let vs prayse the Lorde omnipotent
whych on hys people is so tender
Magnifye hym wyth harte diligent
For due thãkes we can not render.
From the heauens he descended

¶ Capitulum.

¶ Math. i.

Angelus domini apparuit i sõnis ei, dicẽs Joseph fili Dauid. Noli timere accipere Mariam cõiugẽ tuam, quod enim in ea natũ est, de spũ sãcto est, pariet autem filiũm, et vocabis nomen eius Jesum, ipse enim saluũ faciet populũ suum a peccatis eorũ, Deo gratias.

¶ Hymnus.

Laudetur deus oipotẽs
Qui clemens est in populum
Laudemꝰ illum animo
Nec dignas referre possumus.
Descẽdit de celestibus

Caste in virginis v terum.
In to ye wõbe of a virgin pure

Fuso vt cruore ant me
He shed hys bloude our fautes to amende.

Nostre sanaret vul nera.
And of our sycke soules dyd the cure.

Mater ora filium
To thy childe o mother make thy peticion.

Nature memor fra gilis
Our infirmitie hauyng in remẽ brance.

Naturam vt ille re paret
That he by grace may amende our condicion.

Illa interueniat p=cibus.
And thou by prayer to make intretaunce.

Nunc Christe sol=ues precium
Now Christ whych hast payd the pryce.

Peccati et reatuum
Of our synne and preuaricaciõ.

Non periamus fa=muli
Se vs not dãpned in ony wyse

Quos sãguine mer catus es.
whych thou hast bought by thy passion.

Maria plena gra=tia
O virgine Mary mooste gracious

Dei mater alma
O mother of Christ incompara ble.

Tuum precare filium
To thy swete sõne pray for vs

Hoc faueat post ex=
That he in deathes houre be

fauorable.

Glory be to the sonne of mygh test moost.

That of a virgine chast was bore.

Glory to the father / and to the holy ghost.

To them be prayseyuge for euer more. So be it.

¶ The versicle.

Grace in thy bysage encreaseth euermore.

¶ The answere.

Thou hast ben blessed of God therfore.

¶ The antheme.

O Lorde moost. ꝛc.

¶ The songe of blessed Mary.

MY soule magnifyeth the Lorde.

And my spyrete hath reioysed in God my sauioure.

For he hath loked on the low degre of hys handemayden / be

Fiat

Gloria tibi domine

Qui natus es de virgine

Cum patre et sancto spiritu
In sempiterna secula. Amen.

¶ Versus.

¶ Diffusa est gratia in labiis tuis.

¶ Responsum.

¶ Propterea benedixit te deus in eternum.

¶ Antiphona.

O misericordissime, ꝛc.

¶ Canticum beate Marie.

Magnificat anima mea dominum.

Et exultauit spūs me⁹, in deo salutari meo,

Quia respexit humilitatē ancille sue.

ecce enim ex hoc beatam me dicēt oēs generationes.

Quia fecit mihi magna qui potens est, & sāctū nomē ei⁹

Et misericordia eius a progenie in progenies, timentibus eum.

Fecit potentiā in brachio suo, dispersit superbos mente cordis sui.

Deposuit potētes de sede, et exaltauit humiles.

Esurientes implevit bonis, & diuites dimisit inanes,

Suscepit Israell puerum suum, recordatus misericordie sue.

Sicut locutus est ad patres nostros, Abraham et semini eius in secula.

Gloria patri & filio

holde now frō hens forth / shall all generacions call me blessed.

For he that is myghtye hath done to me great thynges and blessed is hys name.

And his mercy is alwaies on them that feare hym throughout all generacions.

He hath shewed strēgth wyth hys arme he hath scatered thē that are proude in the ymagination of theyr hartes.

He that put downe the myghtye from theyr seates: & hath exalted thē of lowe degre.

He hath fylled the hōgry with good thynges / & hath sēt away the ryche emptye.

He hath remēbred mercy: and hath holpen hys seruaunte Israel.

Euen as he promysed to oure fathers Abraham / and to hys sede for euer.

Glorye be to the father / to the

sonne and to the holy ghost.
As it was in the begynnynge as it is now/and euer shalbe be so be it.

et spiritui sancto.
Sicut erat in pzincipio et nunc et semper et in secula seculozum. Amen.

¶ The Antheme.

O Lozde moost mercyfull God whyche of thy mere mercy hast chosē the blessed virgin Mary to be yᵉ mother of thy sōne Jesus Christ/ whom thou so enkindlest with thy loue & replenishedest hirwith grace that not only hir mouth but also hir soule dyd magnify the o Lozde and sette fozthe thy pzayses. Graunt vs Lozde to haue a feruente loue towardes the that fayned deuocion set aslyde / We may also wyth our soules magnifye the / and geue continuall thankes foz the redēpcion that we haue by Jesus Christe.

¶ Antiphona.

O Misericozdissime dñe de' qui beatam virginē mariam ex mera tua misericozdia in filii tui Jesu chzisti genitricem elegisti, quam etiam tua caritate sic accēdisti et tua gratia replesti, vt illiꝰ non solū os sed ⁊ aia te(domine) magnificaret tuāq; glozziam enarraret, largire nobis ꝺñe ardēt ē erga te habere amozē, vt religione ficta secluſa, nr̄e aie magnificare te solū possūt, atq; tibi sēp gr̄as agere pzo redēptione quā accepimus per Jesum Chzistum.

¶ Versus.

Dñe exaudi oratiõem meam.

¶ Responsum.

Et clamor meus ad te veniat.

¶ Oratio.

ORatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante christi filii tui incarnatiõẽ cognouim⁹ per passionem ei⁹ & mortem/ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum christũ qui cum patre & spiritu sctõ viuit et regnat vn⁹ deus. Per oia scla seculorũ. Amẽ.

¶ Memoria de sãcto spiritu.

¶ Antiphona.

¶ Veni sãcte spũs reple tuorũ corda fideliũ, et tui amoris

Euensonge.

¶ The Versicle.

Lorde God heare my prayer.

¶ The Answere.

And let my crye come to the.

¶ The prayer.

HOrde whiche by the Annuncyacion of the angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Christe / powre thy grace into oure hartes that we trustynge in hym/ throughe his passyon & death may be brought to the glory of the last resurrectiõ. By ye same ourlorde Jesus christ whiche lyueth and reygneth / one God / with the father and the holy ghost worlde without ende. So be it.

¶ The memory of the holy ghost.

¶ Antheme.

¶ Come holy spirite of god inspyre thou the hartes of them that beleue in the/and kindle in

them the fyre of thy holy loue.

¶ The verſycle.

¶ Sende forth thy ſpirite / and they ſhall be made newe.

¶ The anſwere.

¶ For ſo renueſt thou the ſoule of man.

¶ The prayer.

O God whych haſt inſtructed the hartes of the faithfull/by the inſpiracion of the holy ghoſt/graunt that we in the ſame ſpirite maye fauoure the truth / and euermore reioyce in hys holy cõſolacion. By Chriſt our Lorde. So be it.

¶ A memory of the mooſt holy Trinite.

¶ The antheme.

¶ Delyuer vs/ſaue vs/ iuſtifye vs/o bleſſed trinite.

¶ The verſicle.

¶ Bleſſe we the father/and the ſonne/ wyth the holy ghoſt.

¶ The anſwere.

in eis ignē accende

¶ Versus.

¶ Emitte ſpiritum tuum et creabũtur.

¶ Responſum.

¶ Et renouabis faciem terre.

¶ Oratio.

Deꝰ qui cordа fidelium ſancti ſpiritꝰ illuſtratione docuiſti da nobis in eodem ſpiritu recta ſapere, et de eiꝰ ſemp ſetã conſolatione gaudere. Per Chriſtũ dominum noſtrũ. Amen.

¶ Memoria de ſãctiſſima trinitate.

¶ Antiphona.

Libera nos, ſalua nos, iuſtifica nos o beata trinitas.

¶ Versus.

Benedicamus patrem et filiũ cum ſancto ſpiritu.

¶ Responſum.

Laudemus & superexaltem⁹ eũ in scꝛa.

Oꝛatio.

OMnipotens sẽpiterne de⁹ qui dedisti famulis tuis in confessione vere fidei eterne trinitatis gloꝛiã agnoscere et in potentia maiestatis adorare vnitatẽ, quesumus, vt eiusdẽ fidei firmitate ab omnibus semper muniamur aduersis. Qui viuis & regnas de⁹ per omnia secula seculoꝛum. Amen.

Prayse we hym and exalte we hym eutermoꝛe.

¶ The prayer.

ALmighty & euerlastinge God whyche hast grauted to vs thy seruauũtes/ thꝛugh confessyon of the true fayth/ foꝛ to acknowlege the gloꝛy of the eternal Trinite/ and to honour the/ one God in thy almyghtye maiestye / we beseche the that thꝛough our stedfastnesse in the same fayth we may be alwayes defended from all aduersytye/ whyche lyuest and reygnest one God/ woꝛlde without ende. So be it.

¶ Memoꝛia de beata Maria.

¶ Antiphona.

¶ O gloꝛiosa mater dei, o virgo ppetua maria que dominum dominantium poꝛtasti et inter omnes vna angelοꝛũ regẽ lactasti,

¶ Ã memoꝛye of our Lady.

¶ The antheme.

¶ O glοꝛious mother of god/ o perpetual vyrgyn mary whych dydest bere the loꝛd of al loꝛdes & alone of al other dydest gyue sucke vnto the kyng of angels/

we beleche the ok thy pyrye to haue vs in remembraunce/ & to make intercellyon lor vs vnto Chrift/that we beynge luppor= ted by his helpe may come vn= to the kyngdome ok heauen.

¶ The verlycle

O holy mother ok god perpetu all vyrgyn Mary.

¶ The anlwere.

Praye lor vs vnto the Lorde Jelus Chrift.

¶ The prayer.

OGraunt / we beleche the o Lorde god/that thy ler naumtes may emoy contynuall helth ok body & loule / & thrugh the gracyous interceliō ok blel= led Mary ppetuall vgyn/ y' we may be deliuered frō this plent heuynes/ and to haue the fruy= tion ok the eternall gladneile. By Chrift our lorde. So be it.

¶ A memory ok all layntes.

¶ The antheme.

nti qlumus p tuas clementia memoria ri, et apud chriftum p nobis intercedas vt eius auxilio lub= fulti ad regnum celorū valeamus per uenire.

¶ Versus.

Sācta dei genitrix virgo lēper maria.

¶ Responsum.

Intercede pro no= bis ad dominū Je= sum Chriftum.

¶ Oratio.

CConcede nos famulos tu= os quelum⁹ dñe de us ppetua mētis et corporis salute gau dere, & gloriosa bea te marie lēp vginis intercessione a plēti liberari trisricia et eterna pfrui leticia. Per xpm dominum nostrum. Amen.

Memoria de omni bus sānctis.

¶ Antiphona.

℣ Omnes sancti et electi dei, nostri memoȝamini ãte dè um, vt vestris pȝeci bꝰ adiuti nos vestre societati dignetur adiungere.

℣ Uersus.
Letamini in domino et exultate iusti.

℟ Responsum.
Et gloȝiamini oẽs recti coȝde.

℣ Oȝatio.
Omniũ sãctoȝum tuoȝum quesumꝰ dñe intercessione placatus et veniam nobis delictoȝum nostroȝũ tribuere, et remedia sẽpiterna concede.
Per Chȝistum dñm nostrum. Amen.

Euensonge.

℣ All ye blessed sayntes / ȝ electe seruauntes of God / haue vs in remembȝaũce before God that thȝough the helpe of your pȝayers it may please hym vs to associate wyth you.

℣ The versicle.

℟ Reioyce in the lorde you that be iustifyed.

℣ The answere.

℟ And be you all glad that in harte be rectifyed.

℣ The pȝayer.

WE beseche the good Lorde that thou beynge pleased wyth the pȝayer of all thyne holy sayntes / wylt both graunte vs pardõ of our defautes / and geue vs also perpetual remedy for them. By Chȝist our Lorde So be it.



¶ A memorye of the passion of Chriſte.

¶ Memoria de passione Chriſti.

The deade corps of chriſt that bleſſed man.
Frō the croſſe was louſed and taken awaye
At euensonge tyme / but alas where was then

De cruce deponitur hora veſpertina.

Fortitudo latuit in mente diuina.

Talem mortem subiit vite medicina. Heu corona glorie iacuit supina.

℣ Versus.

Adorampꝰ te christe et benedicimus tibi

℟ Responsum.

Quia per sanctam passionē tuā redemisti mundum.

℣ Oratio.

Omine deꝰ de deo, et lumen de lumine qui humanum genus ex precepto patris in patibulo crucis propto sāguine redimere dignatꝰ es, te suppliciter exora mus vt per virtutem passionis tāte non secundū pecca-

hys crowne of glorye and hys great strength that daye
Full pruely wyth in the godhed it laye
Yet wolde he hys cruell death suffre thus
The true medicyne of lyfe to bryng to vs

℣ The versicle.

We worshyp the Christe wyth prayse and benediccion.

℟ The answere.

For thou redemest the worlde by thy holy passion.

℣ The prayer.

LOrde god frō god / and lyght from lyght which accordyng to the cōmaūdemēt of the father dyddest vouchsafe to redeme mākynde with thyn owne blode in the patible of the crosse / we mekely beseche the / by the vertue and power of so glorious a passion that thou wylt not do vnto vs accordyng

to our sinnes/but after thy mer
cye saue vs thy vnworthy ser=
uauntes / thou also ryse vp to
our helpe / & be to vs the toure
of strength/& the inexpugnable
bukler of ryghteousnes/againe
the face of both corporal & spiri
tuall enemye. And also mercy=
fully delyuer vs from all synne
and payne of the same/ and frō
all aduersite of body and soule
mercyfully defende vs/ Whyche
lyuest & reygnest one god World
without ende. So be it.

The glorious passion of oure
Lorde Jesus Christ/deliuer
vs from sorowfull he=
uines/& bryngе
vs to
the ioyes of pa=
radyse.
So be it.

¶ A memory of our
Lady.

ta nostra facias no=
bis sed secundū mi=
sericordiam tuam
saluos nos fac in
dignos famulos tu
os tu quoq; surge
in adiutorium nrm
et esto nobis turris
fortitudinis et clipe
us inexpugnabilis
iusticie a facie tam
corporalis quā spi=
ritualis inimici at
q; ab oi peccato et
pena misericorditer
nos libera et ab om
ni aduersitate cor=
poris et aie clemen
ter defēde. Qui vi=
uis et regnas deus
per omnia secula se
culorum. Amen.

O gloriosa passio do
mini nri Jesu xpi,
eruat nos a doloze
tristi, et ꝓducat nos
ad gaudia paradisi.
Amen.

¶ Memoria de be=
ata Maria.

Sancta Maria tuum ora filium, adiuuet vt infirmos ſpũ, ſuccurrat miſeris, dolentes cõfortet populoq; ſuo, habundãtiã tribuat gr̃aꝫ et veritatis vt et clerici plebi aſſidue predicent et femine tuam ammitentur humilitatem.

℣ Oremus.

Ora pro nobis ſancta dei genitrix.

℟ Reſponſum.

Ut digni efficiamur promiſſionib⁹ xp̃i.

℣ Oratio.

Domine de⁹ omnipotẽs, extende ſuper nos miſericordiam tuã et cõcede vt qui filii tui famuq; ſancte genitricis memoriam agimus in vita p̃ſenti eoꝝ ũmunitati ſemper ſentiamus,

Euenſonge.

Holye Mary praye to thy ſonne
Thewcke in ſprete to encorage
To ſocoure the myſerable in theyr affliccion
To cõforte the ſorowfull theyr ſorowes to aſſwage.
And to hys people abũdantly
Of hys graces to geue/ & his verite/ to the clergy to preache inceſſantly
And to women the to folowe with humilite.

℣ The verſycle.

Holy mother of God make thy petycyon. ℟ The anſwere.

That we maye obtayne chriſtes promyſſion.

℣ The prayer.

O Lorde god omnipotent extende thy mercy on vs/ and graunte that we whiche maketh a memorial of thy ſõne and his mother maye haue alwayes the mynde to folow thi

in this presente lyfe / and after to come to the lyfe eternall / by Christ our Lorde. So be it.

The glorious passion of the virgyns sonne
Bringe vs to the blysse of the fathers kyngdome. So be it.

℟ in futuro ad vitã peruenire eternam. Per Christum dominũ nostrũ. Amẽ.
Passio filii virginis gloriosa.
Perducat nos ad celestia regna.



What is ment by this worde Complyne.

The Complyne.

¶ This worde complyn/ is no more to say but an accõplisshement or fulfyllynge. And for so much as of al the seruyces that are dayly done in the churche/ this is the last/ therfore it is called complyne/ as who shulde saye/ that in the same/ all the holye seruice of the daye is fullye cõplete and ended.

Conuerte nos deus salutaris noster.

Et auerte iram tuam a nobis.

Deus in adiutoriũ meum intende.

Domine ad adiuuãdum me festina.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

¶ Antipho[n]a.

¶ O domine. &c.

¶ Psalmus.

Onuerte vs (o god) our sauyoure.

And turne thy wrathe awaye frome vs.

O God bende thy selfe to my helpe.

Lorde haste the to helpe me.

Glory be to the father/ & to the sonne and to the holy ghoste.

As it was in the beginnyge/ & as it is nowe/ & euer shall be. So be it.

¶ The antheme.

¶ O Lorde. &c.

¶ The .iii. psalme.

Hear me whē I cal(o god) of my righteousnes thou that cōfortest me in my trouble Haue mercy vpon me/and herken to my prayer.

O ye sonnes of mē/howe lōge will ye blaspheme my honour why haue ye suche pleasure in vanite & seke after lies.

Knowe thys that the Lorde dealeth meruelously with his saynte/ and when I call vpon the Lorde he heareth me.

Be angrie but synne not/common with your owne hartes vpon your beddes/and remembre your selues.

Offre the sacrifices of righteousnes & put your truste in the Lorde ther be many that saye: Who wyl do vs any good: Where as thou(o Lorde)hast shewed vs the light of thy cōtinaunce.

Cum invocarem exaudivit me deus iusticie mee, in tribulatione dilatasti mihi.

Miserere mei, et exaudi oōem meā.

Filii hominū vsq; quo graui corde, vt quid diligitis vanitatē et queritis mēdacium.

Et scitote qm̄ mirificauit dñs sanctū suum, dñs exaudiet me cum clamauero ad eum.

Irascimini et nolite peccare, que dicitis in cordib⁹ vr̄is et in cubilibus vr̄is compungimini.

Sacrificate sacrificium iusticie et sperate in dño, multi dicunt quis ostēdet nobis bona.

Signatum est sup nos lumen vultus tui domine.

Dedisti leticiam in corde meo a fructu frumẽti vini et olei sui, multiplicati sũt

In pace in idipsũ, dormiam et requiescam, qm̃ tu domine singulariter in spe constituisti me.

Gloria patri ☧ filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Psalmus.xxx.

IN te dñe speraui nõ confũdar ieternũ, in iusticia tua libera me.

Inclina ad me aurẽ tuã, accelera vt eruas me, esto mihi in deum protectorẽ, ☧ in domum refugii vt saluũ me facias.

Quoniam fortitudo mea et refugiũ meum es tu, ☧ propter

Thou reioycyste myne harte though theyr increase be great both in corne and wyne.

Therfor wyl I lay me downe in peace and take my reste / for thou Lorde onely settest me in a sure dwellynge.

Glory be to the father / ☧ to the sonne / and to the holy ghoste.

As it was in the begynnyng / and as it is now / ☧ euer shalbe. So be it.

The.xxx.psalme.

IN the (o lord) is my trust let me neuer be put to cõfucion / but delyuer me in thy rightuousnes.

Bowe downe thyne eare to me / make hast to deliuer me / be thou my stronge rocke and a house of defence / that thou may saue me.

For thou arte my strõg holde and my castell / o be thou my

guyde/ and lede me for thy names sake.

Drawe me out of the nette that they haue layde previly for me / for thou arte my defence.

In to thy handes I cõmende my spyryte thou hast delyuered me(o Lord)thou god of truth.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the beginnyng/ and as it is nowe/ & euer shalbe.

So be it/

¶ The.cxxxiii.psalme.

Beholde(o prayse the lorde all ye seruauntes of the Lorde/ye that by night stande in the house of the Lorde.

Lyfte vp your handes in the night vnto the sanctuary / and prayse the Lorde.

The Lorde that made heauẽ & earth blesse the out of Syon.

Glory be to the father/ & to the sonne/and to the holye ghoste.

ter nomen tuum deduces me et enutries me.

Educes me de laqueo quẽ abscõdetũt mihi, quoniam tu es protector meus.

In manus tuas cõmẽdo spiritũ meũ, redemisti me domine deus veritatis

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper & in secula seculorum. Amen.

Psalmus.cxxxiii.

Ecce nunc benedicite dñm, omnes serui dñi, qui statis in domo domini, i atriis domus dei nostri.

In noctibus extollite manus vrãs in sctã, & bñdicite dñm

Bñdicat te dñs ex Syon, qui fecit celum et terram.

Gloria patri & filio et spiritui sancto.

Sicut erat in pzincipio et nunc et semper et in secula seculozum. Amen.

Psalmus. Cxxviii.

Confiteboz tibi dñe in toto coꝛde meo, quoniam audisti ꝯba oꝛis mei, in cõspectu angelozũ psallã tibi Adoꝛabo ad tẽplũ sãctum tuũ et cõfiteboꝛ nomini tuo.

Super misericoꝛdia tua et veritate tua, quoniam magnificasti super oñe nomen sãctũ tuum.

In quacũqꝫ die invocauero te exaudi me, multiplicabis in aia mea virtutẽ.

Cõfiteant tibi dñe oẽs reges terre, qꝛa audierunt oia verba oꝛis tui.

Et cãtẽt in viis domini, quoniã magna est gloꝛia dñi.

Quoñ excelsus dñs

As it was in the begynnynge & as it is nowe/and euer shalbe So be it.

The. Cxxviii. psalme.

I wyl geue thankes to the (o Loꝛd) with my whole herte/euen beforꝛe the goddes wyll I synge pꝛayses vnto the.

I wyl woꝛshipp towardes thy holy temple/& pꝛayse thy name Bycause of thy louynge kyndnesse and treuth/foꝛ thou haste magnified thy woꝛd accoꝛding vnto thy great name.

When I call vpon the heare thou me/and endewe my soule wyth muche strength.

All the kynges of the earth shal pꝛayse the (O Loꝛde) whẽ they heare the woꝛdes of thy mouth.

Yee they shal synge in the Wayes of the loꝛde that great is the gloꝛy of the Loꝛde.

Foꝛ though the Loꝛde be hye

yet hath he respecte vnto the lowly / as for the proude he beholdeth hym afarre of.

Though I walke in the myddest of trouble / yet shall I not fear for thou refreshest me thou shalte stretch forth thyne hãde vpon the furiousnesse of myne enemyes / and thy ryght hande shall saue me.

The lorde shal make good for me / yee thy mercy (o lorde) endureth for euer / despise not thẽ the worke of thyne owne handes.

Glory be to the father / & to the sonne / and to the holy goost.

As it was at the begynnynge & as it is now / and euer shalbe.

The antheme.

Haue mercy on me Lorde / and heare my prayer.

The Chapter.

The benignite and humanite of god our sauiour hath appeared / not for the deserte of our workes / but of his owne mercy he hath saued vs / by the fountayne of the regeneracion / and renouacion of the holy goost / whom he hath shed vpon vs plentuously / by Iesus Christ our sauiour / that we beynge iustified by his grace / shulde be made heyres accordynge to the hope of the euerlastynge lyfe.

Et humilia respicit, et alta a longe cognoscit.

Si ambulauero in medio tribulatiõis viuificabis me, & super iram inimicorũ meorum extendisti manum tuam, & saluum me fecit dextera tua.

Dominus retribuet pro me, domine misericordia tua in seculum, opera manuum tuarũ ne despicias.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Antipho.

Miserere mihi dñe & exaudi oratiõnẽ meã

Capitulum.

Apparuit benignitas et humanitas saluatoris nri dei, nõ ex ope

tib⁹ iusticie que fecimus nos sed secũdũ suã misericordiã saluos nos fecit, per lauacrũ regenerationis & renouationis spiritus sancti quem effudit in nobis habunde. Per Jesum Christũ saluatorẽ nostrum. Deo gratias.

Hymnus.

Saluator mũdi domine
Qui nos saluasti hodie, In hac nocte nos protege, Et salua omni tempore.
Adesto nũc ppicius
Et parce supplicantib⁹ Tu dele nostra crimina, Tu tenebras illumina.
Tu reformator sẽsuũ Votis pcamur cordiũ, Ut puri castis mentibus, Surgamus a cubilib⁹.
Maria plena gratia Dei mater alma

des of rightuousnes which we wrought but after his greate mercy he saued vs/by the fountayne of the newe byrth and renuynge of the holy goost Which he shed on vs abundaũtly/thorowe Jesus Christ our sauiour Thankes be to God.

The hymne.

O Lorde of the worlde the sauioure.
whych hast this daye saued vs
In thys nyght be our protector
And in all tymes be gracious
Mercyfully helpe vs nowe
And spare vs to the prayenge
Our synnes away also do thou
And our darknes thou lyghtẽ.
Thou of our sense the renuer
Wyth harty desyre we do praye
That with chast munde & pure
From our beddes ryse we may
O vyrgin mary most gracious
O mother of Christe incomparable.

Complyne.

To thy sonne pray for vs
That he in the houre of death
be fauourable.

Tuũ precare filiũ
Hoc faueat post exi
lium.

O lory be to the lorde of myghtes moste
That of a vyrgyn chaste was bore.

O loria tibi dñe
Qui nat⁹ es de virgine

Glorye be to the father and to the holy ghoste
To thẽ be prayse for euermore.
So be it.

Cum patre et sãcto spiritu
In sempiterna secula. Amen.

ℂ The verslycle.

Kepe vs lorde as the apple of the eye.

ℂ Versus.

Custodi nos domine vt pupillã oculi.

ℂ The answere.

Under the shadow of thy wynges defende vs.

ℂ Responsum.

Sub vmbra alarũ tuarũ protege nos.

ℂ The songe of Symon.

ℂ Canticum Symeonis.

NOwe nowe lettest thou thy seruaunt departe in peace/accordyng to thy promysse
Mine eyes haue sene thy sauynge helth.
Which thou haste prepared before the face of all people.

NUnc dimittis seruũ tuum dñe, scõm verbum tuum in pace.
Quia viderũt oculi mei salutare tuũ
Quod parasti ante faciem omnium populorum.

Lumen ad reuelationem gentium, & gloziam plebis tue Israell.

Gloria patri & filio et spiritui sancto,

Sicut erat in pzincipio et nunc et semper, et in secula seculozum. Amen.

¶ Antiphona.

SAlua nos domine vigilãtes custodi nos dormientes, vt vigilemus in Chzisto & requiescam⁹ in pace

¶ Versus.

Domine exaudi orationem meam.

¶ Responsum.

Et clamoz meus ad te veniat.

¶ Oratio.

ORatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationẽ cognouim⁹ per passionẽ eius & moz

Lyght to be shewed vnto the gentyls and to the glozy of thy people of Israell.

Glozy be to the father/ & to the sonne and to the holy ghost.

As it was in the begynnynge & as it is nowe/ & euer shalbe.

So be it.

¶ The antheme.

O Lozde/ saue vs wakyng/ and kepe vs sleping/ that with Chzist we may wake/ and quietly to rest in peace.

¶ The verycle

O Lozde heare my prayer.

¶ The answere.

And geue hearynge to my clamoure.

¶ The prayer.

LOzd whiche by the Annuncyacion of thy angel haste gyuen vs knowledge of the Incarnacion of thy sonne Jesus chziste powze thy grace vnto oure hartes that we trustynge in hym/ throughe his pas-

sion & death may be brought to the glory of the last resurrecciō. By the same oure Lord Jesus christ which lyueth & reygneth/ one God / with the father and the holy ghost Worlde wythout ende. So be it.

tem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum Christū qui cum patre & spiritu sctō viuit et regnat vn⁹ deus. Per oīa scla seculoꝝ. Amē.



¶ A memory of the passion of Christe.

¶ Memoria de passione Christi.

Complyne.

Hope of our lyfe euer to endure

Of Jesu ye noble & blessed body
At cõplyne tyme was brought to sepulture

Spyced and adorned/fragrant and swetely

Of scripture complete was the the mystery

Therfore Jesu graunte me thy wondes tender

And thy death duely styl to remember

¶ The summe of the whole/ or a synall prayer.

O blessed christe these houres canonicall

To the I offer wyth meke deuotion

For as thou haste suffred those paynes all

In thy greuous agony/by lyke season

So by the remembraunce of thy passion

Nona hora completo datur sepulture
Corpus christi nobile, spes vite future

Conditur aromate cõplentur scripture

Iugi sit memoria mors hec mihi cure.

Has horas canonicas cum deuotione

Tibi christe recolo pia ratione

Ut sicut tu passus es penas in agone.

Complyne.

Wake me / accordyng to thy bu
lynes
Partener of thy crowne & glo-
rye endles

℣ The versycle
we worshyp the Chriſte / wyth
prayſe and benediction.

℟ The answere.
For thou redemeſt the worlde
from all affliccion

℣ The prayer.
O Lorde Jeſu Chriſte in
whose power al thynges
are put / and there is none that
can reſyſt thy wyll / whych dyd
deſt vouchſafe to be borne to
dye and to ryſe by the myſterye
of thy moſt holy body / & by thy
fyue wondes / and by the effuci
on of thy moſt precious bloud /
haue mercy on vs / euē as thou
knoweſt to be neceſſary for our
ſoules and bodyes / delyuer vs
from the temtaciō of the deuell
and from al thynges / wyth the

Sic labor cōlonās
conſors ſum corone.

℣ Versus.
Adorām⁹ te chriſte
et benedici mus tibi
℟ Reſponſum
Quia per ſāctā cru
cem tuam redemi-
ſti mundum.
℣ Oratio.
O Domine Je-
ſu chriſte in
cuius ditione cūcta
ſūt poſita, & nō eſt q̄
poſſit reſiſtere volū
tati tue, qui digna-
tus es nasci, mori
et reſurgere p̄ miſ-
terium ſacratiſſimi
corporis tui & p̄cio-
quiq̄ vulnera, p̄ q̄
effuſionē p̄ſioſiſſimi
ſanguinis tui miſe-
rere nobis ſicut tu
ſcis neceſſariū aia-
b⁹ corporib⁹q̄ nr̄is
libera nos a diabo-
li tēptatione ab oīb⁹

quib⁹ nos ãgustiatos esse cognoscis, nos q̃ i seruitu tuo vsq̃ in finẽ cõserua atq̃ corrobora, & veram emẽdationem spatiumq̃ vere penitentie nobis tribue, remissionẽ omnium peccatorum largire, et fac nos fratres sorores amicos & inimicos inuicem diligere et cũ omnibus sãctis tuis in regno tuo sine fine gaudere. Qui cũ patre & spũ sãcto viuis et regnas deus. Per omnia secula seculorum. Amẽ. Benedicamus dño Deo gratias.

O loriosa passio domini nostri iesu x̃pi eruat nos a dolore tristi, et ꝓducat nos ad gaudia paradisi Amen.

Memoria de beata Maria.

Virga Jesse floruit

whyche thou knowest vs to be troubled wyth / and kepe vs & strength vs in thy seruice / vnto the ende / and geue vs true amẽdemẽt & space of true penaũce / and of our synnes also graunt vs remission / and make vs brethren and systerne / frendes and enemyes to loue together / and wyth al thy saĩtes in thy kyngdome wythoute ende to haue ioye. Which lyuest and reygnest God / With God the father / and the holy ghost / World wythout ende. So be it. Let vs prayse the Lorde. And geue hym thãkes wyth one accorde.

The glorious passion of oure Lorde Jesu Christe delyuer vs from sorowful heuynes & bring vs to the ioyes of paradyse. So be it.

A memory of our Lady.

The rod of Jesse hath florished

Complynde.

Replenyshed w^t the holy ghost whych vpwarde to go hath vs monyshed
In passyng the hylles to zacharies coast

¶ The verse.

Holy mother of God make thy peticion ¶ The answere.
That we maye obtayne Christes promission.

¶ The prayer.

WE beseche the Lorde Jesu Christ that the moste holy virgyn Mary thy mother may praye for vs vnto thy holy mercy now & in the houre of death/ whose soule in the houre of thy blessed passion the swearde of sorowe percyd thorowe/ whych yet in thy glorious resurrection exceding gladnes made ioyful/ whych lyuest and raygnest for euer. So be it.

The dolorous passion of the virgins sõne / bryng vs to the

repleta sctõ spiritu nos superne petere docuit, dũ ptrãsiẽs mõtes fines zacharie adiit.

℣. Ora p nobis sãcta dei genitrix.

¶ Responsum.

℟. Ut digni efficiamur promissionibus Christi.

¶ Oratio.

INterueniat p nobis quesumus domine Jesu Christe apud tuam sãctam clementiam, nunc et in hora mortis nostre piissima virgo maria mater tua, cuius sacratissimam animã in hora benedicte passionis tue, doloris gladius pertrãsiuit, et in gloriosa resurrectione tua ingẽs gaudiũ letificauit. qui viuis. ℟. Passio filii virginis gloriosa.
Perducat nos ad

celestia regna.
Amen.

blysse of the fathers kingdome.
So be it.

Ergo pater miseris
miserere mitis

O mercyfull father haue pytie
therfore
On vs poore wretches mysera
ble and thrall

Pro quibus sic prel
l⁹ est christus botr⁹
vitis
Nos a peste funeris
salu a Jesu Christe

Seynge thy sõne that vyne clu
ster prested sore
And frõ the pestilens of death
eternall
Kepe vs by voydyng the fende
infernall

Et nos iunge ceteris, quos redemisti.

And ioyne vs wyth thẽ which
rewarded be
wyth eternall lyfe / seynge the
deytie.

℣ Versus.
Te laudamus et rogam⁹ pater ielu xpi

℣ The verlycle.
we do prayse the / and do praye
the father of Christ moste mer-
cyfull

℟ Responsum.
Vt intendas et defẽdas nos a morte tristi.

℟ The answere.
That thou intẽde and defende
vs from death that is moste so
rowfull.

℣ Oratio.

℣ The prayer.

GRaũt vs We beſech the fa
ther almyghty thy grace
that we which of ye incarnaciõ
natiuitye/paſſion/ glozyous re-
ſurrecciõ/ & meruelous aſcẽcion
of thy ſõne / of the cõmyng alſo
of the holy ghoſt w^t reuerẽce do
make a remembzaunce / by thſe
grace of the ſame holygholt We
may ryſe from the death of the
ſoule and With the lyue an eter
nall lyfe by Jeſus Chzilte oure
Lozde. So be it.

A pzayer to Chzilt our ſaupour.

HAyle heuenly kynge / fa-
ther of mercye / our lyfe/
our ſWetnes/our hope/al hayle
vnto ye do we crye Which are y^e
banyſſhed childzẽ of Eua/vnto
the do we ſygh/ Wepyng & Way
lyng in the vale of laimẽtacion/
come of therfoze our aduocate /
caſt vpõ vs thoſe merciful ioies
of thyne/and after this our ba-

GRatiã tuã no
bis largire q̃
um⁹ omp̃s pat , vt
q̃ filiu tui incarnati,
nati, paſſi , gl̃ioſeq̃
reſurgẽtis & mirabi
li aſſcẽdentis , atq̃
cti ſpũs aduenietis
reuerẽt memoziã a-
gim⁹ ,p eiuſdẽ ſpũs
ſãcti gr̃am, ab aiay
nozte reſurgamus
& tecũ viuam⁹ vita
etna. Per eũdẽ ieſũ
xp̃m dñm n̄m.am̃.
Oratio ad xp̃m ſal-
uatozem noſtrum.

SAlue celozũ
rex pat. mĩe
vita dulcedo & ſpes
nr̃a ſalue,ad te cla-
mamus erules filii
eue,adte ſuſpiram⁹
gemẽtes & flẽtes in
hac lacrimarũ val-
le,eia,ergo aduoca-
te n̄r̃, illos tuos mi-
ſerioꝛdes oculos
ad nos conuerte, et
celeſtis regni tui lu
cem beatiſſimam
nobis poſt hoc exi-

lium ostende, o clemens, o pie, o dulcis saluator.

¶ Oratio

OMnipotens sempiterne deꝰ q̄ gloriose v̄ginis ⁊ matris Marie corpus ⁊ aiam, vt dignū filii tui habitaculū effici mereretur spiritu sancto cooperante mirabiliter preparasti da vt cuius mortis commemorationē letamur eius inestimabilibꝰ meritis ab instantibus malis, et a morte perpetua liberemur. Per eūdē christum dñm nostrum Amen.

Sancte ⁊ indiui due Trinitati, Jesu christi crucifixi humanitati, sit sempiterna gloria ab omni creatura per infinita seculorum secula. Amen.

nisshmēt shewe vnto vs the glo ryous light in thy heuēly kyng dom/o mercyful/o holy/o swete sauyour.

¶ The prayer.

ALmyghty eternall god whiche by the operacio of the holy ghost dyddest wonderfully p̄pare the body ⁊ soule of the glorious virgyn and mother Mary/ to thende it shulde be a mete habitacio/ for thy only begotten sonne/ graunt that we maye be saued frome all instant euylles and eternal death through y⁴ inestimable merites of him in the remembraunce of whose death we take ioye and comforte. By the same Christe our Lorde. So be it.

TO the holy ⁊ indiuisible trinite/ to the hunanite of Jesu christ crucified/ glory infinitly be geue of euery creature worlde without ende. So be it.

A prayer.

Blessed be the swet name of our Lorde Jesu christ/ the sõne of the glorious virgin mary for euermore.

And the soules of all true beleuers beyng departed through the mercy of God/ maye rest in peace. So be it.

Prayslynge be to God/peace to the lyuynge/ and reste vnto the deade. So be it.

Here after followeth a deuoute prayer vnto Jesus our Sauiore.

O Bonte full Jesu/O swete Jesu/O Jesu the sonne of the pure virgine Marye/full of mercy and truth/O swete Jesu after thy great mercy haue pytie vpon me/O benigne Jesu I praye the by the same precious bloud/ Whych for vs mysserable synners/ thou wast contente to shedde in the alter of the crosse/ that thou vouchsafe clene to a-

Benedictũ sit dulce nomen dñi nri Jesu xpi tui gloriose vginis Marie in eternum et vltra. Amen.

Fidelium aie per misericordiã dei requiescant in pace. Amen.

Sit laus deo, pax viuis, requies defunctis. Amen.

Sequitur oratio ad xpm seruatorẽ nostrum.

O Bone Jesu. O dulcis Jesu. O Jesu fili marie virginis plenus misericordia et veritate. O dulcis Jesu miserere mei secundum magnam misericordiã tuã. O benigne Iesu te deprecor per illum sãguinem preciosum quẽ p nobis pctõrib9 effundere dignatus es in ara crucis, vt

ꝑbicias oēs iniq̃tates meas, & ne dispiciās humiliter me te petentē, & hoc nomen tuum sacratissimū iesꝰ inuocātem. Hoc nomē Jesꝰ nomē salutare ē. Quid enī est iesꝰ nisi saluator. O bone Jesu q̃ me creasti & redemisti tuo ꝑciolo sāguine, ne permittas me dānari quē tu ex nihilo creasti. O bone iesu xp̃e ne ꝑdat me iniq̃tas mea, quē fecit & creauit omnꝑs bonitas tua. O bone Jesu recognosce quod tuū est in me, et absterge quod alienū est a me. O bone iesu miserere mei dū tēpus est miserē di, ne ꝑdas me in tē pore tui tremēdi iudicii. O bone iesu q̃ q̃ merui miser peccator de vera tua iusticia penam eter-

voyde all my wyckednesse/ and not to despyse me humbly thys requyrynge/ and vpon thy most holy name Jesus callynge.

Thys name Jesus is the name of helth. What is Jesus but a sauiour? O good Jesus that hast me created / and wyth thy precious bloude redemed/ suffre me not to be dāpned/ whom of noughte thou haste made. O good Jesu christ let not my wyckednesse destroy me/ that thy almyghty goodnes made and forned. O good Jesu reknowlege that is thyne in me: and wype clene awaye / that alyeneth me from the. O good Jesu/ whā tyme of mercy is/ haue mercy vpō me: & destroy me not in tyme of thy terryble iudgemēt. O good Jesu/ thoughe I wretched synner for my moste greuous offēces/ haue by thy very iustice de-

serued eternal payne: Yet I ap
pel frō thy very righteousnesse/
& stedfastly trust in thy ieffable
mercy: So that thou as mylde
father & mercyfull Lorde Wylt
take pity vpō me. O good Jesu
what profite is in my bloode/
syth that I must dyscende into
eternall corruption: Certaynly
they that be dead shal not mag
nify the/ nor likewyse al they y'
go to hell/ O moste merciful Je=
su haue mercy vpō me/ O most
swete Jesu deliuer me/ o moste
meke Jesu be vnto me sinner fa
uourable/ O Jesu admyt me a
wretched synner into the nōbre
of thē that shalbe saued/ O Je=
su the helth of thē that beleue
in the/ haue mercy vpon me/ O
Jesu the swete forgiuenes of al
my synnes/ O Jesu the sōne of
the pure vyrgyn Mary/ endue
me with thy grace/ wysedome/
charite/ chastitie/ and humlite/

nā pro peccatis me=
is grauissimis, ad=
huc appello cōfisus
de tua iusticia vera
ad tuā iniam ieffa=
bilē, vti misereberis mei vt pius pater
et misericors dñs, o
bone Jesu, que vti=
litas i sāguine meo
dū descēdero in cor
ruptionem etnā? nō
enim mortui lauda
būt te neq; oēs q̄ dis
cendūt in infernū. O
misericordissime Je
su miserere mei, O
dulcissime Jesu li=
bera me, O pissime
Jesu propitius esto
mihi pctōri. o Jesu
admitte me miserū
pctōrē in numerū e=
lector tuor. O Je=
su salus in te credē=
tium miserere mei, o
iesu dulcis remissio
oim pctōr meor. O
Jesu fili virginis
marie: infūde in me
gratiā tuā sapiētiā,
charitatē, castitatē

ac humilit, ac etiã i oib⁹ aduersitatib⁹ meis patiẽtiã sctãz vt possim te pfecte diligere & i te gloziari ac delectari in se cula sclozũ. Amen.

¶ Antiphona.

O Rex gloziose it sãctos tuos q̃ sẽp es laudabilis & tamẽ ieffabilis, tu in nobis es dñe, et nomẽ sctm̃ tuũ iuocatũ est sup nos, ne dereliquas nos dñe de⁹ nr̃, vt in die iudicii nos collocare digneris inter sctõs et electos tuos rex benedicte.

¶ Oratio ad chzistum.

Onditor celi & trerer regũ & dñs dominãtiũ, q̃ me de nihilo fecisti ad imaginẽ et similitudinem tuam, et me pzopzio tuo sãguine redemisti,

The prayer.

yee & in al my aduersyties stedfast pacyens: so that I may perfytly loue the & in the to reioyce and haue my only delyte in the worlde without ende. So be it.

¶ The antheme.

O Glozious kynge whiche amõgest thy sayntes arte laudable and neuertheless ineffable / thou arte in vs Lozde / & thy holy name hath ben called vpon by vs / therfoze do not forsake vs Lozde god / and in the day of iudgemẽt vouchsafe to bestowe vs among thy sayntes and electe / o blessed kynge.

¶ A prayer vnto Chriſte



Maker of heauen and erth kyng of kynges / and Lozd of Lozdes / whiche of no thynge dyddest make me to thy ymage and lykenes / & dyddest redeme me wyth thyne owne bloude /

whome I a synner am not wor
thy to name/ nether to cal vpō/
humbly I desyre the/ and meke=
ly praye the that gentely thou be
holde me thy wycked seruaunt/
and haue mercy on me Whyche
haddest mercy on the womā of
Canane/ and of Mary Magda=
lene/ whych dyddest forgeue the
publicane & the thefe y' hanged
on the crosse/ vnto the I cōfesse/
oh most holy father my synnes
whyche yf I wolde / I can not
hyd fro the. haue mercy on me
Christ/ for I wretch haue sore of
fēded the/ in pryde/ in couetous/
in glotony/ in lechery / in vayne
glory/ in hatred/ in enuy/ in adul
tery/ in theste/ in lyenge/ in bac=
bytynge/ in sportynge / in dysso=
lute and wanton laughynge /
in ydle wordes/ in hearynge/ in
tastynge/ in touchynge/ in thyn
kyng/ in speakyng/ in workyng
and in alwayes/ in whiche I a

quem ego pctōr nō
sū dign⁹ noiare, nec
inuocare, te supplici
ter depcor & humil
ter exoro vt clemen
ter respicias me ser=
uū tuū nequā, et mi
serere mei q̄ miserr⁹
fuisti mulieri chana
nee, et marie mag=
dalene, qui pepcisti
publicano & latroni
in cruce pendenti.
Tibi cōfiteor pat pi
issime peccata mea,
q̄ si voluero absconde
re nō possum tibi
domine, parce mihi
christe, qr ego miser
multum offendi in
superbia, in auari=
cia, in gula, in luxu
ria, in vana gloria,
in odio, in inuidia, i
adulteriis, in furto
in mendatio, in blas
phemia, in loco, i ri=
su in vbis ociosis in
auditu, in gustu, in
tactu, cogitādo, lo=
quendo, opādo, & in
oibus modis in q̄b⁹

ego fragilis hō et
pctōz peccare potui
mea culpa, mea cul
pa, mea maxima cul
pa. ideo depcoz tuā
clementiā q̄ de celo
p mea salute descē-
dit, q̄ Dauid a pec-
cati lapsu erexit.
Parce mihi dñe par
ce mihi xpe, q̄ petro
te negāti pepercisti.
Tu es creatoz me⁹
et adiutoz me⁹: plas
matoz me⁹ ⁊ redēp
toz me⁹ gubernatoz
me⁹ et pat me⁹, dñs
meus ⁊ deus meus
et rex meus, tu es
spes mea, et fiducia
mea, gubernatio
mea, ⁊auxiliatio me
a, consolatio mea, ⁊
foztitudo mea, defē-
tio mea, et liberatio
mea, vita mea, sal⁹
mea, et resurrectio
mea. Tu es firma-
mentū meū et refu-
giū meū, lumē meū
desideriū meum, ad
iutoziū meū ⁊ pa-
trociniū meum. Te
depcoz ⁊ rogo adiu

A prayer. &c. fo. 32a

frayle mā and moste wzetched
synner/ myght synne / my fault
my moste greuous defaulte.
Therfoze I most humbly pzay
and besech thy gētelnes/ which
foz my helth/ descended frō he a-
uen/ whych dyd holde vp Da-
uid/ that he shulde not fall into
synne. Haue mercy on vs (oh
Christ) whych dyddest forgeue
Peter that dyd forsake the.
Thou art my creatour/ my hel-
per/ my maker/ ⁊ my redemer/
my gouernoure/ and my fa-
ther/ my lozd my god/ my kyng/
thou art my hope/ my trust/ my
gouernynge / my helpe / my cō-
forte/ my strength/ my defence/
my redēpciō/ my lyfe/ my helth/
my ꝛesurrecciō/ thou art my sted
fastnesse my refuge oz socoure/
my light my delyze ⁊ my helpe/
I most humbly and hertely de-
syze and pzay the/ helpe me/ de-
fende me/ and make me strong

and comforte me/make me sted faste / make me mery / geue me light/and visyte me/ reuiue me agayne whiche am dead/ for I am thy makynge & thy Worke. O h lorde dispise me not/ I am thy seruaunt thy bonde man al though euyll/ although vnwor thy and a sinner. But what so euer I am / Whether I be good or bad I am euer thine/ therfor to whome shall I flye except I flye vnto the: If thou caste me of/Who shal or will receaue me/ yf thou dispise & turne thy face fro me me/who shall loke vpon me: and recognise & knowlege me (although vnworthy) com minge to the/for although I be vile & vnclene/thou canst make me clene/yf I be sycke thou cāst heale me/yf I be deade and bu ried/ thou canste reuiue me/ for thy mercy is muche more then my iniquite/thou canst forgiue

ua me, et salu⁹ ero, guberna me & dekē de me, cōforta me, & cōsola me, cōfirma me, & letifica me, il lumina me & visita me. suscita me mor tuū, q⁹ factura & o pus tuū sū. O ne, ne dispicias me fa mul⁹ et seruus tu⁹ sū q̄uis indign⁹ et pctōr sed qualiscūq; si siue bon⁹ siue ma l⁹, sēp tu⁹ sū, ad quē ergo fugiā: nisi ad te vadā: Si tu me eiicis, q̄s me recipi et: si tu me despicis q̄s me aspiciet: et re cognosce me indig nū ad te refugiente q̄uis indignus sū, q⁹ si vilis et imūd⁹ sū, potes me mūda re, si ifirm⁹ sū potes me sanare, si mortu us & sepultus sū po tes me resuscitare, q⁹ maior est pietas tua, q̄ ipietas mea

plus potes dimittere q̃ ego cõmittere ⁊ plus parcere quã ego pctõr peccare. Non ergo respicias dñe nec attendas multitudinem iniquitatũ meaꝝ, sed secundum multitudinem miserationũ tuaꝝ miserere mei, ⁊ ppitius esto mihi miserrimo peccatori. Dic anime mee salus tua ego sum. qui dixisti nolo mortem pctõris sed magis vt viuat ⁊ conuertat, conuerte me dñe ad te ⁊ noli tralsi cõtra me. Deprcor te clemẽtissime pat ppter misericordiã tuã supplico ⁊ exoro vt perducas me ad eternã interminabilem beatitudinem. Amen.

me more than I can offende. Therfore (oh Lorde) do not cõsider / nor haue respecte to the nombre of my sinnes / but according to the gretnesse of thy mercye forgiue me / and haue mercy on me moste wretched sinner. Saye vnto my soule I am thy helth / which saydest / I wyl not the death of a siner / but rather that he liue and be conuerted. Turne me (oh Lorde) to the ⁊ be not angry with me / I praye the moste meke father and for thy great mercy / I moste humbly beseche the that thou bring me to the blisse / that neuer shal cease. So be it.

¶ The .xv. prayers called the .xv. Does.

¶ These .xv. prayers folowing called commonly the .xv. Does are set forth in diuers laten primers with goodly printed prefaces / promisinge to the layers

therof many thinges both folyshe & falſe/as the deliueraũce of.xb.ſoules out of purgatory/ with other lyke vanities: yet are theyr prayers ſelfe right good and vertuous / yf they be ſayd without any ſuche ſuperſticious truſte or blynde confidence.

And for as much as theſe prayers are a goodly and godly meditaciõ of Chriſtes paſſion / we haue not thoughte it nether to vs greuous/nether to thys prayer ſuperfluous to ſet them in thys place.

¶ The firſte prayer.

O Jeſu endles ſwetneſſe to all that loue the / a ioye paſſinge and excedinge al gladneſſe and deſire. Thou ſauiour and louer of all repentant ſinners/ that likeſt to dwell (as thou ſaydeſt thy ſelfe) wyth the chyldren of men / for that was the cauſe why thou waſt

¶ Oratio prima.

O Domine Jeſu xpe eterna dulcedo te amãtiũ, tubilus excedens omne gaudium et deſiderium, ſalus & amator omniũ vere penitentium peccatorum, qui delicias tuas (teſtat⁹ es) eſſe cum filiis hominũ, ppt hominẽ homo

factus in fine tem-
pozũ memento om-
nis tribulationis
et intimi merozis
quem in humano
cozpoze sustinuisti
instante saluberri-
me passionis tue tẽ-
poze in diuino coz-
de a tota Trinita-
te ab eterno pzeoz-
dinate, pzo redemp-
tione generis huma
ni. Memento om-
nis tremozis angu
stie et dolozis quos
in tuo delicato coz-
poze ante passionẽ
crucis tue pertulis-
ti, quando post tri-
nam ozationem et
sanguineum sudo-
rem, a tuo discipu-
lo Juda Judeis, q̃
ob singularẽ affec-
tũ quẽ erga eos os-
tendisti populus pe
culiaris esse debuis-
sent, tradebaris.
Memento angustie

incarnate and made mã in the
ende of the worlde. Haue mynd
blessed Jesu of all the bytter so-
rowes that thou suffred in thy
mãhoode / drawynge nygh to
thy moste holsome passion / the
whiche passion was ordeyned
to be in thy deuine herte / by cou
sayle of the holye trinite / for the
raũsume of all mankind. Haue
mynde blessed Jesu of all the
great dreades / anguysshes and
sorowes / that thou suffredeste
in thy tender flesshe / before thy
passion on the crosse / whẽ thou
waste betrayde of thy disciple
Judas / to the Jewes whiche
of singular affeccion that thou
haddeste to them shulde haue
bene thine especiall people / af-
ter tyme that thou haddeste
made thy prayer vpõ the moũt
of olyuete / & sweteste there both
bloode and water. Also haue
mynde of the great anguisshe

that thou waste in/ when thou wast taken of the false Jewes/ and by false witnesse accused. And at Jerusalem in tyme of Easter/in the flowrysshing youth of thy bodye / without trespas receuedest thou thy iudgement of deth vpō the crosse vniustly/ where also thou waste dispoyled of thyne owne clothes / blyndfelde/ buffeted/ bounde to a pyllar & scourged / and with thornes crowned / and wyth a reede smitten on the heade/ and with innumerable paynes thy body was all to bruised & torne. For mind of this blessed passiō I beseech the bening Jesu graūt me afore my death very contricion / true cōfession/aud amēdement of my lyfe/and of al my sinnes remission. So be it.

Our father .&c.

¶ The seconde prayer.

quā habuisti quando a falsis iudeis capiebaris , a falsis testibus accusabaris, iniuste iudicabaris,in electa ciuitate, in paschali tempore, in flozida corporis iuuentute innocenter condēnabaris, veste propria exuebaris,oculis et facie velabaris,alapis cedebaris , ad columnam ligabaris,& flagellabaris, spinis coronabaris, arundine, in capite feriebaris & innumerabilib? aliis penis i carne lacerabaris.Da mihi quelo ob memoriā harū passionū,verā ante mortem meam cōtritionē purā cōfessionē, vitecq mee emēdationē , & oim peccatorū meorū remissionem. Amen. Pater noster.&c.

¶ Oratio secunda.

O Jesu mūdi fabricator quē nulla dimentio vero in termino metit qui terrā palmo cō cludis, recordare amarissimi doloris tui quē sustinebas cū suauissimas manus tuas ad crucē iudei obtusis clauis primo crudelissime affixerūt, et pro trādo delicatissimos pedes tuos, cum nō esses cōueniens voluntati eorum, dolorem supdolorem addiderunt vulneri tuis, & ita crudelit te distraxerūt in longum & latū crucis tue vt dissoluentur compagines membrorum tuorū. Deprecor te vt per tue sanctissime passionis memoriā, des mihi timorē et amorem tuū. Amē. Pater noster. &c.

¶ Oratio tertia.

The.xv. Does.

O Blessed Jesu maker of al the worlde/ that of a mā maye not be measured/ Whiche closest in thy hand al the earth. Haue mind of thy bitter sorowe fyrst when the Jewes fastened thy blessed handes to the crosse With blunt nayles. And to encrease more thy paynes they added sorowe vpon sorowe/ to thy bytter woūdes whan they pierced thy tēder fete / because thou woldest not accord to theyr wyl And so cruelly they drewe thy blessed body in lengthy & bredth to the measure of yᵗ crosse / that all the ioyntes of thy lymmes were both louſed and broken/ for mynde of thy blessed passiō. I beseech the benigne Jesu geue me grace to kepe With me both thy loue/ and thy drede. So be it. Oure father Whyche arte in heauen. &c.

¶ The thyrde prayer.

O Jesu heauenly physicion/ haue mynde of thy langour/ & blewnes of thy woũdes & sorowe/ that thou suffred in the heygh patible of the crosse/ whan thou wast lyfte vp from the earth/ that thou wast all to torne in al thy lymmes/ wherof ther was no lymme abydynge in hys ryght ioynte: so that no sorowe was lyke to thyne/ because that frõ the soules of thy feete/ to the toppe of thy heade/ was no whole place: and yet forgettynge in maner all those greuouse paynes/ thou praidest deuoutly/ and charitably to thy father for thy enemyes/ saynge: father forgeue it them for they wote not what they do. For thy charitable mercy that thou shewedest to thyne enemyes/ & for mynde of those bytter päynes/ graũt me that this mynde of thy bytter passion be to me

O Jesu celestis medice, recordare lãguoris, liuoris, et doloris, quos in alto crucis patibulo leuatꝰ, passus es in omnibus dilaceratis membris tuis, quorum nullum in suo statu recte pmãserat, ita vt nullꝰ dolor similis tuo dolori inueniretur, quia a planta pedis vsq; ad verticem capitis nõ fuit in te sanitas. Et tunc quasi omnium dolorũ immemor patrem pro inimicis exorasti dicens, pat ignosce illis, qr nesciunt qd faciunt. Per hãc miam & ob memoriam illiꝰ doloris cõcede vt hec memoria passionis tue anima

cissime sit omnium peccatorum meorũ plena remissio.
Añ. Pat noster. ꝛc.

¶ Oratio. quarta.

O Jesu vera libertas angelorum, paradisꝰ deliciarum, memento terroris et horroris quos sustinebas qñ inimici tui quasi leones ferocissimi te circũsteterunt, ꝛ colaphizationibus, cõ spuitionibꝰ, vngulationibꝰ, ceterisq; mauditis penis te molestauerunt. Et per omnia verba cõ tumelioſa, dira ꝓbera, durissimaq; tormenta, et per penas quibus te dñe Jesu xpe omnes inimici tui afflixerunt, deprecor te vt liberes me ab oibus inimicis meis visibilibꝰ et inuisibilibꝰ, et dones me sub vmbra

plenary remission and forgeuenes of all my synnes. So be it.
Our father whych arte in. ꝛc.

¶ The.xvi.prayer.

O Jesu very fredome of angels / the paradyse of all ghostly pleasures. haue mynde of the drede and hydeous fearfulnes that thou suffred whan all thyne enemyes / lyke vnto moste wodde lyons compassed the about / smyttynge the / ꝛ spittynge on the / scratchynge the / ꝛ wyth many other greuous paynes tormentyng the / for mynde of all these dispytfull wordes / cruell beatynges / and sharpe tormentes / and al the cruel paynes which thy enemies put the to. I beseech the (blessed Jesu) delyuer me frõ all myne enemyes bodely and ghostlye / ꝛ geue me grace to haue the defence ꝛ protection of helth euerlastynge / agaynst thẽ / vnder the shadowe

of thy wynges. So be it. Oure father whych.&c.

¶ The.v.Chapter.

O Jesu myrrour of the dyuine clerenes haue mynd of that drede & heuynesse which thou haddest / when thou hangest naked & myserable on the crosse and all thy frendes and acquayntaunce stode agaynst the / and foundest comforte of none but only thy most louyng mother faythfully standyng by the wyth greate bytternes of harte/Whome thou dyddest betake to thy welbeloued disciple sayenge: Lo woman thy sõne / & lykewyse to the disciple. Lo thy mother. I beseech blessed Jesu/by the swerde of sorow/ that then perced hyr harte / to haue cõpassion on me in all my troubles and afflictions bodely and ghostly/ and geue me comforte in all tyme of tribulacion. So

alay tuarũ ptectiõnẽ salutis etne iuenire.amẽ.Pat nr.&c.

¶ Oratio.quinta.

O Jesu speculũ claritatis diuine memẽto troris & merorꝭ quos habuisti qñ nudus et miserabilis in cruce pepẽdisti,& oẽs amici & noti aduersũ te steterũt & nullũ cõsolãtẽ iuenisebas sed solũ modo dilectam genitricẽ tuã i amaritudine aie tibi fidelissime astãtẽ quã dilecto discipulo tuo cõmẽdasti dicens, mulier ecce fili⁹ tu⁹ & ad discipulũ, ecce mater tua. Rogo te pie Jesu ꝑ gladium doloris q̃ tũc eius aim ꝑtrãsiuit, vt cõpatiaris mihi in oib⁹ tribulationib⁹ & afflictionibus meis corporalib⁹ & spũalib⁹ & da mihi consolationem in oi tribulationis tẽpore.

Añ. Pat noster. ꝛc.

¶ Oratio. vi.

O Jesu rex amabilis, & totꝰ desiderabilis memẽto illius doloris quem habuisti qñ in speculo serenissime manifestatis tue conspexisti predestinationẽ electorum tuorum per merita tue passionis saluãdorũ: per abissũ miserationis tue qua nobis perditis et desperatis peccatoribus tunc cõdoluisti, & ꝑcipue p eam quã latroni in cruce exhibuisti dicens, hodie mecũ eris in paradiso: rogo te pie Jesu vt facias mecum misericordiam tuã in hora mortis mee. Añ. Pater noster. ꝛc.

¶ Oratio. vii.

The. v. Does.

be it. Our father whych. ꝛc.

¶ The. vi. prayer.

O Jesu/ kynge moste worthy to be loued / & frende most to be desyred. Haue mynd of the sorowe that thou haddeste when thou beheldeste in thy myrroure of thy moste clere maiestye/ the predestinacion of al thy chosẽ soules/ that shulde be saued by the merytes of thy passyon / for mynde of the depnes of thy great mercy whyche thou hasdest vpõ vs loste/ and disperate synners/ and namely for the great mercye that thou shewedest to the thefe yᵗ honge on the crosse/ sayenge this: This daye thou shalt be with me in paradyse. I praye the (be nygne Jesu) to shewe thy mercye on me in the houre of my death. So be it. Our father. ꝛc.

¶ The. vii. prayer.

O Jesu well of endles pytte that saydest on the crosse of thy passion by inward affection of loue (I truste) that is to say the helth of mannes soule/ for mynd of this blessed desyre/ I beseech the benygne Jesu kyndel our desyre to euery good & perfyte worke: the thyrst of concupyscence/ and burnyng of all worthy loue in vs vtterly kole and extynguysshe. So be it.
Our father Whiche arte in. &c.

The.viii.prayer.

O Jesu swetenesse of hartes and ghostlye pleasure of soules/ I beseche the for the bytternes of the aysell & gall / that thou tasted & suffred for vs at the houre of thy death / graunt that we may worthely receyue thy moste blessed body & bloud the whiche was betrayde and shede for the remedy of our synnes and cõforte of our soules.

O Jesu fons lerhauste pietatis q̃ ex itime dilectionis affectu i cruce diristi, sitio, scz salutẽ humani generis accẽde q̃s ob memoriã tãti desiderii nr̃m desideriũ ad oẽ op⁹ pfectiõ, & siti carnalis cõcupiscẽtie & estũ mũdane dilectionis i nobis penit⁹ refrigera & extingue. Am̃. Pat noster. &c.

Oratio.octaua.

O Jesu dulcedo cordiũ ihẽsch suauitas mentiũ, p amaritudinẽ aceti & fellis quã p nobis sustinuisti et degustasti i hora mortis tue, concede nobis corp⁹ et sanguinem tuũ digne percipere qué tradidisti et effudisti ad remediũ et consolationẽ animarum nostrarũ.

Añ.Pat noster.&c.

So be it.Our father whych.&c

¶Oratio.nona.

O Jesu regalis & tubilusq; mẽtalis, memento doloris & angustie quos passus es q̃n pre mortis amaritudine et iudeor̃ insultatione cũ magna voce te a deo patre derelictũ clamasti dicens, de⁹ me⁹ de⁹ meus vt q̃d dereliquisti me? Per hanc angustiã oro te vt in ãgustus mortis nostre ne derelinquas nos deus nr̃. Añ.Pat noster.&c.

¶The.x.prayer.

O Jesu royal strength/and ghostly ioye: haue minde of the anguyshes and great sorowes/that thou suffred whan thou cryed to thy father wyth a myghty voyce/for the bytternesse of thy death/and also for the scorgyng of Jewes/sayenge thys: O my God/O my God/ why hast thou forsakẽ me? By thys paynefull anguyshe forsake not vs in the anguishes of our death/our blessed God. So be it. Our father whych.&c.

¶Oratio.decima.

O Jesu alpha & oo, via vita & virtus in oi medio, recordare q̃ a summo capitis vsq; ad plantã pedis te pro nobis i aqua passionis tue dimersisti ob memoriam tãte

¶The.x.prayer.

O Jesu beginnynge/& ende/ waye/ lyfe/ and vertue in euery meane haue mynde that fro the toppe of thy heade vnto the soules of thy fete thou suffredest for vs/ to be drowned in the water of thy paynfull passion/ for mynde of thys greate

payne/and namely for the depnes and wydenes of thy woun des. I beleche the blessed Jesu / teache me the large precepte & commaũdement of loue/Which am drowned all in foule synne. So be it. Our father which. &c.

¶ The.x.Prayer.

O Jesu depnes of endles mercye / I beleche the for the depnes of thy Woũdes that went through thy tender flesche & thy baynes/that thou vouchsafe to drawe me oute/ beynge drouned in the depnes of sinne/ And hyde me euer after in the holes of thy woũdes/ from the face of thy wrath/ vnto y tyme Lorde that thy dredful furye be passed. So be it. Our father. &c

¶ The.xi.chapter.

O Jesu myrrour of truth/token of vnitie/& sure bõde of charite. Haue mynde of thyn inuumerable paynes and woũ-

pene & ppter latitudinẽ & magnitudinẽ vulnerũ tuorũ doce me pie Jesu latum mãdatũ tuũ nimis i pctis dimersũ Amñ. Pat noster. &c.

Oratio. vndecima.

O Jesu abyssus prokũdissime misericordie, rogo te propter prokũditatem vulnerũ tuorum que transierũt carnem tuam et venas vt me submersũ i peccatis emergas & abscõdas i korami nib⁹ vulnerũ tuor a facie ire tue dñe, donec ptranseat furor tuus. Amen. Pater noster. &c.

¶ Oratio. xii.

O Jesu veritatis speculũ, vnitatis signum, et charitatis vinculũ, memẽto innumerabiliũ vulnerũ tuor

quibus a ſſimo capitis vſq; ad imum pedis vulnerat⁹ fuiſti, et ab iniquis iudeis lacerat⁹ fuiſti, et ſanctiſſimo ſanguine tuo rubricat⁹ fuiſti, quã multitudinẽ doloris in virginea carne tua pertuliſti p nobis pie Jeſu. Quid vltra facere debuiſti q̃ nõ feciſti. Scribe q̃ſo pie Jeſu omnia vulnera tua in corde meo pretioſiſſimo ſãguine tuo, vt i illis legã timorem et amorem tuum, et in gratiarum actione vſq; in finem vite mee iugiter perſeuerem. Amen.

¶ Oratio.xiii.

O Jeſu leo fortiſſime, rex imortalis et iuictiſſime memẽto doloris quẽ paſſus es cum

des / whyche from the toppe of thy heade / to the ſoole of thy foote / thou waſt wounded / and of ye wycked Jewes thou waſt al to torne and rent. And al thy body made red wyth thy moſte holy bloude / the whyche greate ſorow (bleſſed Jeſu) in thy clene virgins body thou ſuffredeſt. what myghteſt thou do more for vs then thou dyddeſt: Therfore (benigne Jeſu) I praye the hartely to wryte all thy woundes in my harte / wyth thy moſt precious bloude / that I maye both reade in them thy drede & thy loue. And that I maye styl continue in praylynge / and thã kynge the to my lyues ende. So be it. Our father. &c.

¶ The.xiii.prayer.

O Jeſu moſt myghty Lyon kynge inmortall / & moſte victorious. Haue mynde of the ſorow that thou ſuffredeſt whẽ

al the powers of thy harte and body fayled the vtterly: and thē thou enclynynge thyne heade/ saydest thus: It is al done. For mynde of that anguysh and sorowe: haue mercy on me/ whā my soule in the last consummacion & departynge of my breath shalbe anguished and troubled So be it. Our father. &c.

¶ The.xvii.prayer.

O Jesu the onely begotten sonne of almyghty God the father/ the bryghtnes and fygure of his godly substaunce/ haue minde of that entyer commendacion/ in whych thou dydest commende thy spirite into the hādes of thy father: & wyth a torne body/ and broken harte shewyng to vs for our rānsome/ the bowels of thy mercy for the redemynge of vs dyddest geue vp thy breth. For minde of that precious death/ I beseche the

omnes vires cordis et corporis tui penitus defecerunt et inclinato capite (cōsummatum est) dixisti. Per hanc angustiam et dolorē miserere mei cum anima mea i vltima cōsūmatione exitus spiritꝰ mei anxiata fuerit et cōturbata. Amn. Pat noster. &c.

¶ Oratio.xvii.

O Jesu vnige nite altissimi pris splēdor & figura substantie etꝰ memēto illius obnixe cōmēdationis qua patri spūm cōmendasti, et lacerato corpore et ruptо corde cū patefactis visceribus mie tue p nobis redimē dis expirasti. Per hāc pcciosam morte m tuā deprecor te

rex sanctorum, confo
rta me ad resisten
dum diabolo, mun=
do, et carni, vt mor=
tuus tibi viuam, et
nouissima hora exi=
tus mei suscipe ad
te reuerentem spiri
tum meum exulem
et peregrinū. Amē.
Pater noster. &c.

(kynge of sayntes) comforte me
to withstande the fende / the
worlde / and my flesshe / that I
may be dead to the world / and
lyuynge ghostlye towarde the.
And in the last houre of my de=
partynge fro the world receyue
my soule / cōmynge to the which
in this lyfe is an outlawe / and
a pylgryme. So be it.
Our father whyche arte.

¶ Oratio. xv.

O Jesu vitis ve
ra et fecunda
memēto super efflu=
entis et abundan=
tis effusionis san=
guinis tui, quem tu
sicut de botro exprel
so copiose effudisti
quando in cruce tor
sular solus calcas=
ti & ex lācea militari
percusso latere nobis
sāguinē et aquām pro
pinasti, ita vt pauca
vel minima gutta

¶ The. xv. prayer.

O Jesu very true and plen=
tuous vyne / haue mynde
of the most excedyng and abun
dant effucīō of bloud that thou
sheddest moste plentuously / as
yf it had ben crussshed out of a
rype cluster of grapes / when
thou vpon the Crosse dyddest
treade that presse alone and ga
uest vs drynke both blond and
water out of thy syde / beynge
perced with a knyghtes spere
so that in all thy body was not

left a drope of bloud nor of Wa-
ter/then at the laste lyke a bun
del of myrre thou Wast hanged
on the crosse on high/wher thy
tender flesshe Wared Wāne/the
lycoure of thy bowels Was dry
ed vp. For mynde of this thy
moste bytter passyon(swete Je-
su)wounde my harte that the
water of repentaūce/and tears
of loue/maye be my foode both
nyght & day. And(good Jesu)
turne me whole to the/that my
herte maybe euer to the a dwel
lynge place/& that my lyuynge
maye be euer plesaunt and ac-
ceptable/ and that the ende of
my lyfe maye be so commenda-
ble/ that I maye perpetually
prayse the with all thy sayntes
in blysse. So be it. Our father
whiche arte in heauen.&c.
I beleue in God.&c.

Here after folowyth the seuē
penitentiall psalmes.

in te remaneret, et
demū quasi myrrhe
fasciculus in altum
suspensus fuisti, et
delicata caro tua e-
uanuit, & liquor vis
cerū tuorū exaruit.
Per hanc amarissi-
mā passionem tuā &
pretiosi sanguinis
tui effusionē, o dul-
cissime Jesu vulne
ta cor meū, vt pen-
tētie amoris lachry
me sint mihi panes
die ac nocte. Et cō-
uerte me totaliter
ad te, vt cor meum
tibi sit perpetuo ac-
ceptabile, et conuer
satio mea tibi placi
ta sit et accepta sem
per, ac finis vite mee
ita laudabilis vt
post huius vite tmi
num, te possum lau
dare cū oib⁹ sanctis
tuis ineternū. Amē.
Pater noster.&c.
Credo in deum.&c.

Why that these.vii.psalmes folowynge are called penitentiall/ and be chefely noted aboue other/ the common opynyon & mynd of many wryters is and hath bene / that the kynge and prophete Dauyd compunct or strykē with harty repentaūce of his greuous adultery cōmytted with Bersabe / and the detestable murther of Vrye her husbande/ beynge his knyght & seruaunte (after he was admonyshed by Nathā the prophet of God) shulde make them specyally to declare his inwarde sorowe / and depe contrycyon that he toke for the same. But whether it were done vpō that intencyon or nat/ that I referre to the Iudgement of other. yet this is very certayne/ that they may well and of good congruence be called penitentiall / for bycause that penaūce in them

is so diligently so often & many festly treated/repeted/and commended as in the selfe psalmes is easy to be perceaued.



¶ The antheme.

¶ Remembre not. &c.

¶ The.vi.psalme.

LOrde rebuke me not in thy furye/neyther chastē chou me in thyne angre.

Haue mercy on me Lorde for I am sycke/heale me Lorde for my bones are brused.

And my soule is verye sore

¶ Antiphons.

Ne reminiscaris. &c

¶ Psalmus.vi.

DOmine ne i furore tuo arguas me, neq; in ira tua corripias me

Miserere mei dñe qm infirmus sū sana me dñe qm conturbata sūt ossamea

Et anima mea turbata est valde et tu

domine bsqqus
Conuertere dñe et eripe aiam meã, salua me ꝓpter mi sericordiam tuam.
Qm nõ est i morte qui memor sit tui in inferno autem quis confitebitur tibi.
Laborauj in gemitu meo, lauabo per singulas noctes lectum meum lachrimis meis stratum meum rigabo.
Turbatus est a furore oculus meus, inueteraui inf omnes inimicos meos
Discedite a me omnes qui operamini iniquitatem, quoniam exaudiuit dominus vocẽ fletꝰ mei.
Exaudiuit dñs deprecationem meam dominus orationẽ meam suscepit.
Erubescãt ⁊ cõturbẽtur vehemẽter omnes inimici mei, cõuertãtur et erubescãt valde velociter.
Gloria patri ⁊ filio

troubled/but howe long Lord.
Turne the Lord and delyuer my soule/saue me for thy mercy
For there is none in deathe that haue minde of the/& in hel who wyl knowlege the.
I haue laboured in my sorow I shall euery nyght washe my bede/With teares shall I wete the place where I lye.
Myne eye is troubled with woodnesse/I haue wared olde amonge all myne enemyes.
Auoyde frome me all ye that worke wyckednesse/for the lord hath herde the noyse of my wepynge.
The Lorde hathe herde my prayer/the Lorde hath herde my petycion.
Let al myne enemyes be asha med and confunded/let them be ashamed & confounded very quyckely.
Glorye be to the father and to

the lonne & to the holy ghoſt.
As it was in the begynnyng/ as it is nowe/and euer ſhalbe. Wo be it.

¶ The.xxxi.pſalme.

BLeſſed are they whoſe inquityes are forgeuen/ and whoſe ſynnes be couered.
Bleſſed is the man to whome God ſhall not impute ſynne/ neyther in his ſpyryte is diſceyt
For I haue holden me ſtyll/ my bones haue waxed olde/ whyles I cryed all the daye.
For daye & nyght haue thyne handes ben vnburdened vpon me/I was tourned in my trouble whileſt my backe bone was ſtryken.
I haue made my faulte knowen vnto the/ and haue not hyde my vnryghtuouſnes.
I haue ſayde I ſhall confeſſe my vnryghtuouſneſſe agaynſt my ſelfe to the Lord/ and thou

et ſpiritui ſancto.
Sicut erat in principio, et nunc et ſemper et in ſecula ſeculorum. Amen.

¶ Pſalmus.xxxi.

BEati quorũ remiſſe ſũt iniq̃tates, et quorum tecta ſunt peccata.
Beat⁹ vir cui non ꝓputauit dñs pecc̃m nec eſt i ſpũ ei⁹ dol⁹

Q̃m tacui inueterauerunt oſſa mea, dum clamarẽ tota die.
Quonĩã die ac nocte grauata eſt ſup me manus tua, conuerſus ſũ in erũna mea dum cõfigitur ſpina.
Delictũ meũ cognitũ tibi feci, & iuſticiã meã nõ abſcõdi.

Dixi cõfitebor aduerſũ me iniuſticiã meã domino, et tu

remiſiſti impietatē peccati mei.

Ergo hac orabit ad te oīs ſctūs in tempore opportuno.

Verūtamen in diluuio aquarū multarum, ad eum non approximabunt.

Tu es refugium meum a tribulatione que circumdedit me, exultatio mea erue me a circundātibus me.

Intellectū tibi dabo et inſtruam te in via hac qua gradieris, firmabo ſuper te oculos meos.

Nolite fieri ſicut equus et mulus, quib⁹ non eſt intellect⁹

In chamo et freno maxillas eorū conſtringe, qui non approximant ad te.

Multa flagella peccatoris, ſperantē aūt in dominuo mile-

haſt remytted the wyckednesſe of my ſynne.

For that ſhall euery holy perſon praye vnto the/in tyme conuenyent.

Neuertheleſſe in the great flode of many waters they ſhal not approche vnto hym.

Thou arte my refuge frome tribulation that hath encloſed me/ my ioye delyuer me frō thē that compaſſe me.

I ſhal geue y' vnderſtādyng/ and ſhall enſtructe the in the waye that thou ſhalt go/ I ſhal faſten myne eyes vpon the.

Be ye not made as the horſe/ and the mule in whom is none vnderſtandynge.

Bynde the mouthes of them in ſnafles and brydles/ that wil not drawe vnto the.

Many are the plages of a ſynner/ buthim that truſteth in the Lorde he ſhall compaſſe 'wyth

mercy.

Be glad in the Lorde and reioyse ye ryghtuous/and reioyse all that be vpryght in harte.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/& euer shalbe so be it.

The.xxxvii.psalme.

Lorde reproue me not in thy fury/neyther in thyn angre correcte thou me.

For thyne arowes are fastened in me and vpon me/ haste thou enforced thy handes.

There is no helth in my flesshe in regard of thy wrath is there no reste in my bones/bycause of my synnes.

For myne iniquites are ouerpassed myne heade/& are layde vpon me as a heuy burden.

My woundes are putryfyed & festered by reason of my folysh-

ricordia circũdabit.

Letamini in dño & exultate iusti,et gloriamini omnes recti corde.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio,et nunc et semper et in secula seculorum.Amen.

Psalmus. xxxvii.

Domine ne in furore tuo arguas me, neq; in ira tua corripias me

Quoniam sagitte tue infixe sunt mihi et cõfirmasti super me manum tuam.

Non est sanitas in carne mea a facie ire tue,nõ est pax ossib9 meis a facie peccatorum meorum.

Quia iniq̃tates mee supergresse sũt caput meũ,& sicut on9 grave grauate sunt super me.

Putruerũt et corrupte sunt cicatrices mee,a facie stu-

pientie mee.
Miser factꝰ sū & curvatꝰ sū vsqꝫ in finē tota die contristatꝰ ingrediebar.
Quōm lumbi mei impleti sunt illusionibus et non est sanitas in carne mea.
Afflictus sū etꝫ humiliatus sū nimis, rugiebam a gemitu cordis mei.
Domine ānte te oē desideriū meū, & gemitus meus a te non est abscōditus.
Cor meū conturbatū est, dereliquit me virtꝰ mea, & lumē oculorū meorū et ipsū non est mecum.
Amici mei et proximi mei, aduersū me appropinquauerūt et steterunt,
Et q̄ iuxta me erāt de lōge steterūt, et vim faciebāt q̄ q̄rebant aiam meam.
Et q̄ iq̄rebāt mala mihi locuti sūt vanitates

nesse.
I am made wretched and crooked vnto the ende/all daye dyd I go sorowfully.
For my loynes are full of illusyons/ and there is no helth in my flesshe.
I am sore afflycted & brought lowe/ I dyd rore out for the sorowe of myne harte.
Lorde before the is all my desyre/and my mournynge is not hydden frome the.
Myne herte is troubled/ my strength hath lefte me/ and the syght of myne eyes/ and the very same is not with me.
My frendes & my neyghbours drewe togythere and stode agaynste me.
And they that were nerte me stode farre of/& they that layde wayte for my lyfe set vpon me.
And they that sought for me/ spake euyll vnto me/ vanityes

and dysceytes they ymagyned all daye.

But I as one beynge deafe / dyd not heare/and as one that were dombe not openynge my mouthe.

And I was made as a man not hearyng/and hauyng cõtercheckes in his mouth.

For in the Lorde haue I trusted / thou wylte heare me my Lorde God.

For I haue sayde / leste any tyme myne enemyes tryũphe vpon me/and whyleste my feete slyde they spake grate thynges agaynste me.

For I am prepared vnto the whyppes / and my doloure is allwayes in my syght.

For I confesse my vngodlynesse/and shal take thought for my synne.

But myne enemies lyue/& are made stronge ouer me / & they

& dolos tota die meditabantur.

Ego autẽ tãq̃ surdus non audiebam et sicut mutus non aperiens os suum.

Et factꝰ sũ sicut homo non audiens et non habens in ore suo redargutiones.

Quãm te dñe speraui, tu exaudies me dñe deus meus.

Ne dixi neqñ super gaudeãt mihi inimici mei, et dumcõmouẽtur pedes mei super me magna locuti sunt.

Quãm ego in flagella paratꝰ sũ, & dolor meus in conspectu mes semper.

Quãm iniqtatẽ meã anũciabo et cogitabo ꝓ peccato meo.

Inimici autẽ mei viuunt, & confirmati sunt super me, et

multiplicati sũt qui oderunt me inique.

are multyplyed whiche hated me vniustly.

Q ui retribuũt mala ꝓ bonis detrahebant mihi quoniam sequebar bonitatẽ.

They that requyte euyll for good / detracted me / bycause I followed goodnesse.

D e dereliquas me domine deus meus ne discesseris a me.

Forsake me not (O Lord my God) neyther departe thou frõ me.

I ntende in adiutorium meum domine deꝰ salutis mee.

Intende towarde my helpe O lorde God of my helth.

G loria ꝑi et filio et spiritui sancto.

Glorye be to the father and to the sonne and to the holy ghost

S icut erat in ꝓncipio et nunc et semper, et in secula seculorum. Amen.

As it was in the begynnyng / as it is nowe & euer shalbe. So be it.

Psalmus.l.

The.l.psalme.

M Iserere mei deus secundum magnam misericordiam tuam.

Haue mercy vpon me (oh God) accordynge to thy great mercye.

E t secundum multitudinem miserationum tuarũ dele iniquitatem meam.

And accordynge to the multitude of thy compassyons / wype away myne iniquitye.

A mplius laua me ab iniquitate mea, & a peccato meo munda me.

Walsshe me more frome myne iniquitye & clense me frome my synne.

For I knowledge myne iniquitye/and my synne/is euer before myne eyes.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Agaynst the only haue I synned/and haue done euyll in thy syght/that thou mayste be iustifyed in thy Wordes/and vanquysshe when thou art iudged.

Tibi soli peccaui et malum coram te feci vt iustificeris in sermonibus tuis et vincas cum iudicaris

Lo I was begotten in Wyckednesse/and my mother conceyued me in synne.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea

Lo thou hast loued truth / the vnknowen and secrete thynges of thy Wysdome/haste thou vttered vnto me.

Ecce enim veritatem dilexisti, incerta et occulta sapientie tue manifestasti mihi.

Sprynkle me lord With ysope & so shall I be clene/ thou shalt washe me and then shall I be whyter then snowe.

Asperges me domine ysopo et mundabor lauabis me et super niuem dealbabor.

Unto my hearyng shalt thou geue ioye/ and gladnesse / & my weykened bones shal be refreshed.

Auditui meo dabis gaudium et letitiam et exultabunt ossa humiliata.

Turne thy face fro me my synnes / and Wype awaye all my

Auerte faciem tuam a peccatis meis, et omnes

iqtates meas dele.
(oz mundum crea in me deus, et ſpiritū rectum innous in viſceribus meis.
I e pucias me a facie tua, et ſpiritum ſanctum tuum ne auferas a me.
I edde mihi leticiam ſalutaris tui, et ſpiritu pzincipali cō firma me.
I ocebo iiquos vi as tuas, et impii ad te conuertentur.

I ibera me de ſanguinibus deus, de⁹ ſalutis mee, et exaltabit lingua mea iuſticiam tuam.
Domine labia mea aperies, et os meū annunciabit laudē tuam.
Q m ſi voluiſſes ſacrificium dediſſem vtiqz, holocauſtis non delectaberis.

wyckednelſe.

A pure harte create in me (oh Lozd) and an vpryght ſpyryte make a newe within me.

C aſte me not awaye from thy face/and thy holye ſpyryte take not frome me.

I eſtoze vnto me the gladneſſe of thy ſaluacyon/and ſtrengthē me with a pzyncyp all harte.

I wil iſtructe the wicked that they maye knowe thy wayes/ and the vngodly ſhalbe conuerted vnto the.

D elyuer me frome bloudes (oh Lozd) the god of my helthe and my tonge ſhall exalte thy ryghtuouſnes.

L ozde open thou my lyppes/ & my mouth ſhall ſhewe forth thy prayſe.

F oz yf thou haddeſte delyzed ſacryfyces / I had surely geuen it / but thou delyghteſte not in burnte ſacryfyces.

A ſacrifyce to God / is a lowly ſpyryte a contryte / & an humble harte / thou ſhalte not dyſpyſe (O God.)

L eale gently of thy fauourable beneuolence With Syon / that the walles of Jeruſalem maye be buylte agayne.

T hen ſhalte thou accepte the ſacrifyce of ryghtuouſnes / oblacyon / and burnte offrynges / thē ſhall they laye calues vpon thy aulter.

G loꝛye be to the father and to the ſonne / & to the holy ghoſte.

A s it was in the begynnyng / & as it is nowe and euer ſhalbe So be it.

The.ci.pſalme

L Oꝛde heare my prayer / & let my clamoure come vnto the.

T urne not thy face from me / when ſoeuer I am troubled / bowe thyne eare vnto me.

S acrificiū deo ſpiritus cōtribulatus coꝛ cōtritum et humiliatum deus non diſpicies.

B enigne fac dñe in bona volūtate tua ſyon, vt edificentur muri Jeruſalem.

T ūc acceptabis ſacrificiū iuſticie oblationes et holocauſta, tunc imponent ſuper altare tuum vitulos.

G loꝛia patri & filio et ſpiritui ſancto.

S icut erat in pꝛincipio et nunc et ſemper et in ſecula ſeculoꝛum, Amen.

Pſalmus.C

D Omine exaudi oꝛationem meam, et clamoꝛ meus ad te veniat.

N on auertas faciē tuam a me, in quacunq; die tribuloꝛ inclina ad me aurē tuam.

In quacũqꝫ die inuocauero te velocit-
er exaudi me.
Q7 defecerũt sicut
fumus dies mei, et
ossa mea sicut cremi
um aruerunt.
Percussus sũ vt fe
nũ et aruit coꝛ meũ
qꝫ oblitus sũ come-
dere panem meum.
A voce gemitꝰ mei
adhesit os meũ car-
ni mee.
Similis factꝰ sum
pellicano solitudi-
nis, factus sũ sicut
nicticoraxꝛ in domi-
cilio.
Vigilaui, et factꝰ
sum sicut passer so-
litarius in tecto.

Tota die exꝛprobꝛa
bãt mihi ĩimici met
et qꝫ laudabãt me ad
uersũ me iurabant.
Q7 cinerẽ tãq̃ pa-
nẽ manducabã, & po
tum meum cum fle
tu miscebam.
A facie ire et indig.

In What soeuer daye that I
call on the heare me quickely
For my dayes haue vanyl-
shed as smoke and my bones
ware dꝛye as a fyꝛe bꝛonde.
I am stryken & my herte wy-
thereꝺ lyke haye/bycause I foꝛ-
gate to eate my bꝛeade.
Wyth the noyse of my mour-
nynge/my bone hath clouen to
the flesshe.
I am made lyke vnto a Pel-
lycane of wyldernesse / and am
made lyke a nyght rauen in a
house.
I haue waked and am made
lyke a sparowe solitary in the
roufe of an house.
All daye dyd myne enemyes
rayle vpõ me/& they that pꝛay-
sed me conspyꝛed agaynste me.
For I dyd eate asshes as bꝛed
and myngled my dꝛynke with
wepynge.
In regarde of thy wꝛath & in-

dignacyon/for thou takyng me vp dyddeste caste me agaynste the grounde.

nationis tue, quia eleuans allisisti me

My dayes haue faded as a shadowe/& I haue wythered lyke haye.

Dies mei sicut umbra declinauerũt, et ego sicut fenũ arui.

Thou Lorde abydest for euer and thy memoryal is from one generacyon to another.

Tu autẽ dñe inetnũ permanes, & memoriale tuũ in generatiõe & geñationẽ.

Thou Lorde arysynge shalte haue mercye of Syon / for it is tyme to haue mercye on it for the tyme commeth.

Tu exurgens misereberis syon, qz tẽ p9 miserẽdi eius qz venit tempus.

For the stones therof haue pleased the seruauntes / & they shall haue ruth on the ground therof.

Qm placuerũt seruis tuis lapides ei9 et terre eius miserebuntur.

And the people shal feare thy name O Lord/and all the kynges of the earth thy glory.

Et timebunt gentes nomen tuũ dñe et omnes reges terre gloriam tuam.

For the Lorde hath buylded Syõ/& shalbe sene in his glory

Quia edificauit dominus syon, et videbitur in gloria sua.

He hath regarded the speche of the humble / & hath not dyspysed theyr prayer.

Respexit in orationem humiliũ et nõ spreuit precem eorũ

Scribantur hec in generacione altera, et populus qui creabitur laudabit dominum.

Qz prospexit de excelso sancto suo, domin⁹ de celo in terram aspexit.

Ut audiret gemit⁹ cõpeditorum, vt solueret filios interemptorum.

Ut annuncient in Syon nomen dñi, et laudem eius in Jerusalem.

In cõuentendo populos in vnum, et reges vt seruiant domino.

Respõdit ei in via virtutis sue, paucitatem dierũ meorũ nuncia mihi.

Ne revoces me in dimidio dierum meorum in generatione et generationem anni tui.

Principio tu domine

Let these be wrytten in another generacyon/ and the people that shalbe created shall prayse the Lorde.

For he hath loked downe frõ his hygh holy place/ the Lorde hath loked downe frome heauen vnto the earth.

For to heare the waylynge of thẽ that be fettered/ for to louse the sonnes of them that were slayne.

That they shuld in Syon declare the name of the Lorde/ & his prayse in Jerusalem.

In assemblyng of people togyther/ and kynges for to serue the Lorde.

Aũswered hym in the waye of his vertue/ shewe vnto me the shortnesse of my dayes.

Call me not backe in the myddes of my dayes/ into the euerlastynges of thy yere.

Frome the begynnynge thou

Lorde haſte layde the foundacyon of the earth / and the worckes of thyne hãdes are the heauens.

terram fundaſti, et opera manuũtuarũ ſũt celi.

They ſhall peryſſhe/but thou abydeſt/ and al ſhall ware olde as a garment.

Et ſi peribũt tu autem permanes, et omnes ſicut veſtimentũ veteraſcent.

And as a couering thou ſhalt chãge thẽ & they ſhalbe chãged but thou arte one & the ſame / & thy yeres ſhal neuer peryſſhe.

Et ſicut operturiũ mutabis eos et mutabuntur, tu autem idem ipſe es et anni tui non deficient.

The ſonnes of thy ſeruaũtes ſhall dwell togyther/and theyr ſede ſhalbe directed for euer.

Filii ſeruorum tuorum habitabunt, & ſemen eorum in ſeculum dirigetur.

Glorye be to the father and to the ſonne & to the holy ghoſt.

Gloria patri & filio et ſpiritui ſancto.

As it was in the begynnyng/ & as it is now/and euer ſhalbe. So be it.

Sicut erat in principio et nunc et ſemper et in ſecula ſeculorum. Amen.

The.cxxx.pſalme.

Clamus ad te.

Out of the deepe places haue I called vnto the (O Lorde) Lorde heare me.

De profundis clamaui ad te dñe, dñe exaudi vocem meam.

Let thyne eares be intentyue to the voyce of my prayer.

Fiãt aures tue intendentes, in vocẽ deprecationis mee.

Si iniquitates obſeruaueris domine domine quis ſuſtinebit.

Quia apud te propiciatio eſt, et propter legem tuam ſuſtinui te domine.

Suſtinuit anima mea in verbo eius, ſperauit aia mea in domino.

A cuſtodia matutina vſq; ad noctem, ſperet Iſraell in domino.

Quia apud dominū miſericordia, et copioſa apud eum redemptio.

Et ipſe redimet Iſrael ex omnibus iniquitatibus eius.

Gloria patri & filio et ſpiritui ſancto.

Sicut erat in principio et nunc et ſemper et in ſecula ſeculorum. Amen.

Psalmus. Cxlii.

Domine exaudi oracionem meam, auribus

The. vij. psalmes.

If thou (Lorde) wylte lokē ſo ſtraytly vpon synnes O lord who ſhall abyde it.

But there is mercye with the/ and bycauſe of thy lawe haue I abydden the/ O Lorde.

My ſoule hath abyden in his worde/ my ſoule hath truſted in the Lorde.

From the mornyng watche vnto nyght/ let Iſraell truſte in the Lorde.

For with the Lorde there is mercye/ and his redemptyon is plenteous.

And he ſhall redeme Iſrael frome all the iniquityes of it.

Glorye be to the father and to the ſonne/ & to the holy ghoſt.

As it was in the begynnyng/ & as it is now and euer ſhalbe. So be it.

The. Cxlij. pſalme.

Lorde heare my prayer/ with thyne eares pceiue

my desyre / for thy truth sake/ heare me for thy ryghtuousnes
And entre not into iudgemẽt with thy seruaũt/ for euery person lyuyng shall not be iustifyed in thy syght.
For the enemye hath persued my soule / hath brought lowe my lyfe in earth.
He hath set me in darkenesse as the dead men of the worlde/ and my spyryte was vexed/ my hert was troubled within me.
I haue bene myndfull of olde dayes/ I haue studyed vpon al thy workes and in the dedes of thy handes I mused.
I haue stretched forth my hãdes vnto the/ my soule vnto the as earth without water.
Hastely heare me (O Lorde) my spyryte hath fayled me.
Turne not thy face frome me leste I be lyke to men dyscendynge unto a pytte.

percipe obsecratiõnem meã, & in veritate tua exaudi me.
Et nõ intres in iudicium cũ seruo tuo quia non iustificabitur in conspectu tuo omnis viuens.
Quia persecut⁹ est inimic⁹ aiaz meã humiliauit i tra vitã meã
Collocauit me in obscuris sicut mortuos seculi, et anxiatus est super me spiritus meus in me turbatum est cor meũ.
Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis, in factis manuũ tuarum meditabar.
Expãdi man⁹ meas ad te, aia mea sicut terra sine aqua tibi.
Velocit exaudi me domine, defecit spiritus meus.
Non auertas faciem tuam a me, et similis ero descendẽtibus in lacum.

Auditam fac mihi mane misam tuam, quia in te speraui.

Notam fac mihi viam in qua ambulē, q; ad te leuaui animam meam.

Eripe me de inimicis meis dñe ad te confugi, doce me facere voluntatē tuam quia deus meus es tu.

Spiritus tuus bonus deducet me in terram rectā, propter nomē tuum dñe viuificabis me, in equitate tua.

Educes de tribulatione animam meā & i miserico;dia tua disperdes inimicos meos.

Et perdes oēs qui tribulant animam meam quoniā ego seruus tuus sum.

Gloria patri & filio et spiritui sancto.

Sicut erat in pri-

Cause thy mercye to be herde of me betymes / for in the haue I trusted.

Shewe me the waye where I maye walke / for vnto the haue I lyfte vp my mynde.

Delyuer me from myne ennemyes Lorde vnto the haue I fled / teache me to do thy wyll for thou arte my God.

Thy good spiryte shal cōduce me into the lande of ryghtfulnesse / for thy names sake Lord thou shalte reuyue me through thyne equytye.

Thou shalte bryngе my soule from trouble / and through thy mercye dystroye all myne ennemyes.

And thou shalte distroye all that moleste my soule / for I am thy seruaunt.

Glorye be to the father and to the sonne / & to the holy ghost.

As it was in the begynnyng

and as it is nowe/ & euer shalbe so be it.

¶ The Anthem.

¶ Remembre not (O Lorde) the faultes ether of vs or of our parentes/neyther take thou vēgeaunce on our synnes. Spare (O Lorde) spare thy people which thou hast redemed with thy precyous bloude. Be neuer more angry with vs.

¶ Here after folowyth the .xv. Psalmes.

¶ The.Cxx.psalme.

I Cryed to the Lorde when I was in trouble/ and he herde me.

O Lorde delyuer my soule frō lyenge lyppes / and from a disceytfull tonge.

What maye be geuen the / or what maye be layde agaynste the/thou disceytfull tonge.

The sharpe arowes of the myghtye / with whote sparke-

ciplo, et nunc et semper et in secula seculorum. Amen.

¶ Antiphona.

¶ Ne reminiscaris dñe delicta nra vel parentum nostrorū neq; vindictam sumas de peccatis nostris. Parce domine parce populo tuo quem redemisti pretioso sanguine tuo, ne in eternū irascaris nobis.

¶ Psalmus.Cxx.

AD dominū cum tribularer clamaui, et exaudiuit me.

Dñe libera animā meam a labiis iniquis, et a lingua dolosa.

Quid det tibi aut quid apponatur tibi ad linguā dolosā

Sagitte potentis acute, cū carbonib⁹

desolatoziis.

Deu mihi quia incolatus meus pzolõgatus est, habitaui cum habitantib⁹ cedar, multũ incola fuit anima mea.

Cum his qui oderunt pacem erã pacificus, cum loquebar illis impugnabant me gratis.

Gloria pĩ et filio et spiritui sancto.

Sicut erat in pzincipio et nunc et semper, et in secula seculozum. Amen.

Psalmus. Cxx.

Leuaui oculos meos in mõtes, vnde veniet auxilium mihi.

Auxiliũ meũ a domino, qui fecit celũ et terram.

Non det in commotionem pedem tuũ, neqz dozmitet qui custodit te.

Ecce non dozmitabit

lynge coles.

Wo is me foz my resting place is pzolonged / I haue dwelled with vnhabyters of Cedar / my soule was longe in exyle.

I was peasably with them that hated peace / Whẽ I spake vnto them they assaulted me causeleesse.

Glozye be to the father and to the sonne / & to the holy ghost.

As it was in the begynnyng / & as it is nowe & euer shalbe.

So be it.

The.Cxx.psalme.

Lyfte vp myne eyes into the hylles / frome whense helpe shall come vnto me.

My helpe commeth frome the Lozde / that made heauen and earth.

He shall not suffre thy fote to slype / neyther shall he that kepeth the / sal into a slombze.

Lo he shal neyther sall a slepe

nor slomber/ whych kepeth Israel.

The Lorde kepeth the / the Lorde is thy defēce / more then the ryght hande.

The Sonne shall not burne the by daye/ nor the Moone by nyght.

The Lorde kepeth the frō all euel/the Lorde kepeth euen thy soule.

The Lorde kepe thy goynge in and goynge out / from thys tyme forth and euermore.

Glory be to the father / and to the sōne/and to the holy ghost.

As it was at the begynnyng/ and as it is now/ & euer shalbe.

So be it

The.C.xxi.psalme.

I Reioyced in those thynges that were sayd vnto me/we shal go into the Lordes house.

Our fete were stādynge in thy

bit neq; dormiet, q̄ custodit Israell.

Dominus custodit te,dominus protectio tua super manū dexteram tuam.

Per diem sol non vret te, neq; luna per noctem.

Dominus custodit te ab oi malo, custodiat animam tuam dominus.

Dominus custodiat introitum tuum et exitum tuum, et ex hoc nunc et vsq; in; seculum.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio,et nunc et semper et in secula seculorum,Amen.

Psalmus. Cxxi.

Lætat' sū in his que dicta sunt mihi, in domū domini ibimus.

Stantes erant pe-

des nostri in atriis tuis Jerusalem.

Jerusalem que edificatur vt ciuitas, cuius participatio eius in idipsum.

Illuc enim ascenderũt tribꝰ, tribus domini, testimoniũ Jsraell ad confitendum nomini dñi.

Quia illic sederũt sedes in iudicio, sedes super domum Dauid.

Rogate que ad pacem sunt Jerusalẽ, et abundantia diligentibus te.

Fiat pax in virtute tua, et abundãtia in turribus tuis.

Propt fratres meos et proximos meos loquebar pacem de te.

Propter domũ domini dei nostri, ꝙsiui bona tibi.

Gloria patri ⁊ filio ⁊ spiritui sancto.

gates Jerusalem.

Jerusalem which is buylded lyke a cytye whose participyacyons is within it selfe.

For there ascended the tribes euen the trybes of the lorde/the testymony of Jsrall to acknowledge the Lordes name.

For there sate the sytters in iudgemẽt/euen the seate of the house of Dauyd.

Praye ye for the peace of Jerusalem/and abundance is to the that loue the.

Let peace be made throughe thy vertue and plentuousnesse in thy houses.

For my brothers and kynredes sakes / I prayed peace for the.

For the house of oure Lorde god/I besought good thynges for the.

Glorye be to the father and to the sonne and to the holy ghost

As it was in the begynnyng/ & as it is nowe & euer shalbe. So be it.

The.Cxxii.psalme.

Unto the haue I lyfte vp myne eyes/Which inhabytest the heauen.

Euen lyke as the eyes of seruauntes wayte at the handes of theyr maysters.

As the eyes of an hand mayd be at ye hãdes of her maystres/ euẽ so be our eyes vpõ the lorde our God/vntyll he haue mercy on vs.

Haue mercy on vs O Lorde/ haue mercye on vs / for we are fulfylled with moche vylynesse

For oure soule is fylled very moche / beynge scorned of the ryche/& dyspysed of the proude.

Glory be to the father and to the sonne/& to the holy ghost.

As it was in the begynnyng/ & as it is nowe/& euer shalbe.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. Cxxii.

Ad te leuaui oculos meos, qui habitas in celis.

Ecce sicut oculi seruorum in manibus dominorum suorũ.

Sicut oculi ancille in manibus domine sue, ita oculi nostri ad dominum deum nostrum, donec misereatur nrī.

Miserere nostri domine miserere nostri, q̃ multũ repleti sumus despectione.

Quia multum repleta est anima nr̃a obprobrium abundantibus et despectio superbis.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Pſalmus. Cxxxiii.

NIſi quia dominus erat in nobis dicat nunc Iſraell, niſi q; dñs erat in nobis.

Cū exſurgerent homines in nos, forte viuos deglutiſſent nos.

Cū iraſceretur furor eorum in nos, forſitan aqua obſorbuiſſet nos.

Torrentem pertrāſiuit aia nr̄a, forſitā pertranſiſſet anima noſtra aquam intolerabilem.

Benedictus dominus, qui non dedit nos in captionē dētibus eorum.

Anima noſtra ſicut paſſer erepta eſt de laqueo venātiū.

Laqueus cōtritus eſt, et nos liberati ſumus.

Adiutoriū noſtrū in nomine domini,

The.xv.pſalmes.

The.Cxxxiii.pſalme.

EXcept the lorde had bene amonge vs (let Iſraell nowe ſpeake) except the Lorde had bene amonge vs.

When men roſe agaynſte vs peraduēture they myght haue ſwallowed vs vp quycke.

When theyr furye was greate agaynſt vs/ paduēture the water myght haue ſouped vs vp.

Our ſoule hath paſſede ouer a Ryuer/ our ſoule peraduenture myght haue paſſed ouer a water intollerable.

Bleſſed be ye lord: Which hath not ſuffered vs to be caught with theyr teth.

Our ſoule hath ben delyuered euen as a ſparowe frome the foulers ſnare.

The ſnare is worne out / and we are delyuered.

Our helpe conſyſteth in the name of the Lord/ which made

heauen and earth.

Glory be to the father and to the sonne/ & to the holy ghost.

As it was in the begynnyng/ & as it is nowe & euer shalbe.

So be it.

The.Cxxiiii.psalme.

They that truste in the Lord / as a mountayne of Syon/he shall neuermore be moued/ Which inhabiteth Jerusalem.

Mountayns are in the cyrcuite of it/ and the Lorde is in the cyrcuitye of his people / frome thys tyme forthe and euermore.

For the lorde shall not leaue the rodde of synners / vpon the lotte of the Juste/ lest the Juste shulde extende theyr hãdes vnto synne.

Do wel (O lorde) to the good and vpryght in harte.

But those that swarue / the

qui fecit celũ & terram.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

Psalmus. Cxxiiii.

Qui confidũt in domino sicut mons syon, nõ commouebitur in eternũ qui habitat in Jerusalem.

Montes in circuitu eius et dominus in circuitu populi sui, ex hoc nunc et vsqꝫ in seculum.

Quia nõ relinquet dominus virgã peccatorum super sortẽ iustorum, vt non extendant iusti ad iniquitatẽ manꝰ suas.

Benefac domine, bonis & rectis corde

Declinantes autẽ

in obligationes adducet dominus cũ operãtibus iniquitatẽ par sup Jsrael
Gloria patri & filio et spiritui sancto.
Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. Cxxv.

IN conuertendo dominus captiuitatem syon, facti sumus sicut cõsolati.
Tunc repletum est gaudio os nostrum et lingua nostra exultatione.
Tunc dicent inter gentes, magnificauit dominus facere cum eis.
Magnificauit dñs facere nobiscũ facti sumus letantes.
Conuerte domine captiuitatẽ nostrã, sicut torrens in austro.
Qui seminãt in lachrymis, in exulta-

lorde shall bringe into bondes with them that worke wyckednesse/peace be vpon Jsrael.
Glory be to the father and to the sonne/& to the holy ghost.
As it was in the begynnynge & as it is nowe & euer shalbe.
So be it.

The.Cxxv.psalme.

When the Lorde turneth again/the captiuitye of syon/then shall we be lyke vnto them that dreame.
Then oure mouthe is fylled with laughter/and our tonge with ioye.
Then shal it be sayd amonge the heathen/the lord hath done great thynges for them.
Yee the lorde hath done great thynges for vs alredy/wherfore we reioyse.
Turne our captiuitye(o lord) as the ryuer in the South.
They that sowe in tears/shal

reye in ioye.
They that wente forthe wepynge and sowed theyr sede / shall come wyth ioye & bryngе theyr sheues with them.
Glorye be to the father / and to the sonne / & to the holy ghoste.
As it was in the begynnyng / & as it is nowe and euer shalbe so be it.

The.cxxvi.psalme.

Except the Lorde buylde the house / theyr laboure is but vayne that buylde it.
Except the Lorde kepe the cytye / the watche man waketh but in vayne.
It is but loste laboure that ye ryse vp early / aryse after youre syttynge ye that eat the breade of sorowfulnesse
When he hath geuen slepe to his welbeloued / lo the heritage of ye lordes chyldre / the reward of the fruyte of the wombe.

tionem etent.
Euntes ibãt et flebant, mittentes semina sua, venientis autem venient cum exultatione, portantes manipulos suos
Gloria patri & filio et spiritui sancto.
Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus.cxxvi.

Nisi dominꝰ edificauerit domum, in vanum laborauerũt qui edificant eam.
Nisi dominꝰ custodierit ciuitatẽ, frustra vigilat qui custodit eam.
Vanum est vobis ante lucem surgere surgite postq̃ sederitis qui manducatis panem doloris.
Cum dederit dilectis suis somnũ, ecce hereditas domini filii merces fructus ventris.

Sicut ſagitte i ma nu potentis, ita filii excuſſozum.

Beatus vir qui im pleuit deſideriū ſuū ex ipſis, non confun detur, cū loquetur inimicis ſuis i pozta.

Glozia patri. ꝛc.
Sicut erat. ꝛc.

Pſalmus. Cxxbii.

BEati omnes qui timēt do minum, qui ambu lant in vijs eius.

Labozes manuum tuarum quia man ducabis, beat⁹ es et bene tibi erit.
Uxoz tua ſicut vi tis abundans, in la teribus domus tue
Filii tui ſicut no uelle oliuarum, in circuitu mēſe tue
Ecce ſic benedice tur homo, qui timet dominum.

LYke as the arrowes in the hāde of the giant / cuē ſo are the chyldzē of ſmyters.

Happy is the man that hath his deſyre full of them / he ſhal not be aſhamed when he ſhall ſpeake with his enemies in the gate.

Glozy be to the father. ꝛc.
As it was. ꝛc.

¶ The. Cxxbii. pſalme.

BLeſſed are all they that feare the lozd / and walke in his wayes.

Foz thou ſhalte eate the la bours of thyne owne handes / O happy arte thou & it ſhal go well wyth the.

Thy wyfe ſhall be as a fruyt full vyne vpon the walles of thy houſe.

Thy chyldzen lyke the Olyue bzaunches rounde aboute thy table.

Lo thus ſhal the man be bleſ ſed that feareth the lozde.

The Lorde blesse the out of Syon / that thou mayest se Jerusalem in prosperytye all thy lyfe longe.

Yee thou mayst se thy childrẽs chyldren / & peace vpon Israell.

Glory be to the father. &c.

As it was. &c.

The.Cxxviij.psalme.

Many a tyme haue they fought agaynst me from my youthe vp (maye Israell nowe saye.

Yee many a tyme haue they fought agaynste me frome my youth vp / but they haue not ouercome me.

The vngodly buylded vpon my backe / and prolonged theyr iniquite.

But the ryghtuous lord hath hewẽ the neckes of the vngodly in peces.

Let them be confunded & turned backewarde / as many as

Benedicat tibi dominus ex Syon, et videas bona Jerusalem omnibus diebus vite tue.

Et videas filios filiorum tuorum, pacem super Israell.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxviij.

Sepe expugnauerũt me a iuuentute mea, dicat nunc Israell.

Sepe expugnauerunt me a iuuẽtute mea, etenim non potuerunt mihi.

Supra dorsũ meũ fabricauerũt peccatores, prolongauerunt iniquitatẽ suã.

Dominus iustus cõcidet ceruices peccatorum.

Confundantur et conuertãtur retrorsum omnes qui ode

cunt Syon.
Fiant ſicut fenum tectorum, quod priuſq; euellat exaruit

haue euyll wyll at Syon.
Let them be euen as the haye vpon the houſe toppes/ Whiche wyddereth before it be plucked vp.

De quo non implebit manum ſuã qui metet, et ſinum qui manipulos colliget
Et nõ dixerũt qui preteribant benedictio dñi ſuper vos, benedixim⁹ vobis in nomine domini.

Wherof the mower wyl not fyl his hande/ neyther he that byndeth vp the ſheues his boſome
So that they whiche go by/ ſaye not ſo moche as the lorde proſper you/ we wyſſhe you good lucke in the name of the lorde.

Gloria patri. ꝛc.
Sicut erat. ꝛc.

Glory be to the father. ꝛc.
As it was. ꝛc.

Pſalmus. Cxxix.

De profundis clamaui ad te dñe, domine exaudi vocem meam.
Fiãt aures tue intendẽtes, in vocem deprecationis mee.
Si iniquitates obſeruaueris domine dñe quis ſuſtinebit

The. Cxxix. pſalme.

Out of the deepe called I vnto the lorde (O lorde) heare my voyce.
O let thyne eares cõſyder wel the voyce of my complaynte.
If thou (Lorde) wylt be extreme to marke our iniquityes (o lord) who mayabyde it:

But there is mercy with the/ and bycauſe of thy law haue I abyden the (O Lorde.)

My ſoule hath abyden in his worde / my ſoule hath truſted in the Lorde.

From the morynge watche vntyll nyght/let Iſrael truſt in the Lorde.

For wyth ye lord there is mercy & his redēpcyon is plēteous.

And he ſhall redeme Iſraell frome all his ſynnes.

Glory be to the father.&c.

As it was.&c.

Quia apud te propiciatio eſt,et propter legem tuã ſuſtinui te domine.

Suſtinuit anima mea in verbo eius, ſperauit aia mea in domino.

A cuſtodia matutina vſq; ad noctem, ſperet Iſrall in domino.

Quia apud dominum miſericordia,& copioſa apud eum redemptio.

Et ipſe redimet Iſraell ex omnibus iniquitatibus eius.

Gloria patri.&c.

Sicut erat.&c.

The.C.xxx.pſalme.

Lord I am not hye myn ded / I haue no proude lokes.

I do not exercyſe my ſelfe in great matters / whiche are to hye for me.

If I dyd not thynke mekely / but dyd exalte my ſoule.

As a wenelyng is frō his mo

Pſalmus.Cxxx.

Domine non eſt exaltatū cor meum;neq; elati ſunt oculi mei.

Neq; ambulaui in magnis,neq; in mirabilibus ſuper me

Si non humiliter ſentiebam,ſed exaltaui animam meã,

Sicut ablactatus

super matrem suã,
ita retributio ẽ anima mea.
Speret Jsraell in domino, ex hoc nũc et vsqꝫ in seculum.
Gloria patri. ꝛc.
Sicut erat. ꝛc.

Psalmus. Cxxxi.

Memento domine dauid et omnis mansuetudinis eius.
Sicut iurauit dño votum vouit Deo Jacob.
Si introiro in tabernaculum domꝰ mee, si ascendero in lectum stratꝰ mei.
Si dedero sõnum oculis meis, ℞ palpebꝛis meis dozmitationem, et requiẽ tempoꝛibus meis.
Donec inueniã locum domino, tabernaculũ deo Jacob.
Ecce audiuimꝰ eũ in effrata, inuentimꝰ eum in cãpis silue.
Introibimus in ta

ther / so is the retribulacion in my soule.

Let Jsrael trust in y' lozde frõ this tyme furth foz euermoze.
Glozy be to the father. ꝛc.
As it was. ꝛc.

The.C.xxxi.psalme.

LOzde remembze Dauid and all his trouble.
Howe he sware vnto the lozd and vowed a vowe / vnto the myghtye one of Jacob.
I wyl not come within the tabernacle of my house / noz clyme into my bedde.
I wyl not suffre myne eyes to slepe / noz myne eye lyddes to slombze.
Untyl I fynde out a place foz the Lozde / an habytacyon foz the God of Jacob.
Lo We herde the same at Ephrata / ℞ foũde it in the woody feldes.
We wyll go into his taberna-

cle / and fall downe before his
foteſtole.

Aryſe (O Lorde) into thy reſt
ynge place / thou and the arke
of thy ſtrength.

Let thy p̄ſtes be clothed with
ryghtuouſnes / and let thy ſayn
tes reioyſe.

For thy ſeruaũt Dauids ſake
turne not away the preſence of
thyne anoynted.

The lorde hath made a fayth
full oth vnto Dauid / & he ſhall
not ſhrynke frō it / of the fruyte
of thy body ſhal I ſet vpon thy
ſeate.

If thy chyldren wyll kepe my
couenaũt / and my teſtymonye
that I ſhall learne them.
Theyr chyldren alſo ſhall ſyt
vpon thy ſeate for euermore.
For the lorde hath choſē Syō
to be an habytacyon for hym
ſelfe hath he choſen her.
Thys ſhall be my reſte / here

bernaculū eius, ad
orabim⁹ in loco vbi
ſteterunt pedes ei⁹.
Surge dñe in req̄
em tuã, tu et archa
ſanctificationis tue
Sacerdotes tui in
duantur iuſticiam,
et ſancti tui exultẽt

Propt̄ Dauid ſer
uum tuū, non auer
tas faciem x̄pi tui.

Iurauit dñs dauid
veritatem et nō fru
ſtrabitur eã, de fruc
tu ventris tui ponã
ſuper ſedem tuam.
Si cuſtodierint fi
lii tui teſtamentum
meū, et teſtimonia
mea hec que docebo
eos.
Et filii eorum, uſq̄
in ſeculum ſedebũt
ſuper ſedem tuam.
Quoniã elegit dñs
ſyon, elegit eam in
habitationem ſibi.
Hec requies mea
in ſeculum ſeculi,

habitabo quoniam elegi eam.

Uiduam eius bene dicens benedicam, pauperes eius satu rabo panibus.

Sacerdotes eius induam salutari, et sancti eius exultati one exultabunt.

Illuc producã cor= nu Dauid, parauí lucernam xpo meo.

Inimicos eius in= duã confusione, su= per ipsum autem ef florebit sãctificatio mea.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxxii.

Ecce quã bo= num et quã iocundum, habita= re fratres in vnum.

Sicut vnguẽtum in capite, quod des= cendit in barbã, bar

wyll I dwell / for I haue a de= lyte therin.

I wyll blesse hyr wedowes with increase/and wyl satysfye her power with breade.

I wyll decke her prestes with health/and her sayntes shal re ioyse and be glad.

There shal I make the horne of Dauyd to florysshe / I haue ordeyned a lanterne for myne anoynted.

As for hys enemyes I shall cloth them with shame/but vp on himselfe shall his owne flo= rysshe.

Glory be to the father. &c.

As it was. &c.

The.cxxxj.psalme.

Beholde howe good and ioyfull a thynge it is bre= thren to dwel together in vnite

It is lyke the precious oynte= ment vpõ the heade/ that rãne downe vpon the beerde/euẽ vn

to Aarons beerde.

And wente downe to the skyrtes of his clothynge.

Lyke y' dew of Hermõ/which fell vpon the hyll of Sion.

For there the lorde promysed his blessyng & lyfe for euermore

Glory be to the father.&c.

As it was at the.&c.

The.Cxxxiii.psalme.

Beholde/o prayse the lord all ye seruauntes of the Lorde.

Ye that stãde in y' house of the Lorde in the house of our god.

Lyft vp your handes in the nyght to the sãctuary/ & prayse the Lorde.

The Lorde whych made heaue & earth/blesse the out of sion

Glory be to the father.&c.

As it was in the.&c.

The anthem.

Remẽber not (o Lorde) the faultes ether of vs or of our pa

bam Aaron.

Quod discendit in orã vestimenti eius

Sicut ros hermon qui descendit in mõtem Syon.

Quoniam illic mãdauit dominus benedictionem & vitã vsqz in seculum.

Gloria patri.&c.

Sicut erat.&c.

Psalmus.Cxxxiii.

Ecce nunc benedicite dñm omnes serui dñi.

Qui statis i domo domini in atriis domus dei nostri.

In noctibus extollite manus vestras in sancta, benedicite dommum,

Benedicat te, dñs ex Syon, qui fecit celum et terram.

Gloria patri.&c.

Sicut erat.&c.

Antiphona.

Ne reminiscaris domine, delicta nostra, vel parentum

nostrorũ, nec̃ tu vindictã sumas de peccatis nostris. Parce domine parce populotuo quẽ redemisti pretioso sanguine tuo, ne in eternũ irascaris nobis.

rentes/ nether take thou venge aunce on oure synnes / spare (o Lorde) spare thy people Which thou haste redemed Wyth thy precious bloode/ be neuer more angre wyth vs / but mercyfull heare vs cryeng vnto the. And graunt also all the sayntes besely to praye for vs and vouchsafe mercyfully to heare vs by Christ oure Lorde. So be it.

¶ The signification of thys Worde Letanye.

¶ Gamercus byshoppe of Vienne/ What tyme that a terrible earthquake fel in hys prouince Leo the fyfte then beynge byshope of Rome/ caused the people to assemble and to go togyther in a longe araye/ prayenge and callyng vpon God/ Which thynge now we call processyó/ bycause we vse in the same to procede or go forth. Here of it came that when any grevous

plage was / eyther sende by God amonge the people / or any sodeyn chaunse of gladnesse chaunsed / processyon hath alwayes bene vsed / sometyme to pacyfye goddes wrath / & sometyme to thanke hym of his benefyttes. For this cause dyd Agaperus bysshoppe of Rome fyrste instytute that processyon shulde be done euery Sondaye throughout the yere / and after hym Gregory in the tyme of a common pestylẽce caused more solempne ordre and syngynge to be vsed therin / and ordeyned thys seruyce called (Letany) Whiche is a greke worde / and as muche in Englysshe to saye as (supplicatiõ or prayer) wher of it hath taken his name / bycause that in our generall Processyons and rogacyon dayes / prayer & supplycacyon is made vnto God for the people / and

for all estates/ accordyng to the counsayle of sayut Paule. i. Timothei. y. and dyuers other examples of scryptures.

Kyrie eleison.
Christe eleison.

Kyrie eleison.
Pater de celis deꝰ.
Miserere nobis.
Fili redẽptor mũdi deus. Miserere nobis.
Spiritꝰ sancte deꝰ
Miserere nobis.
Sctã trinitas vnꝰ deꝰ miserere nobis.
Sãcta Maria virgo ꝛ mater dei. ora.
Sctẽ Michael. ora
Sãcte Gabriel. ora
Sctẽ Raphael. ora
Omnes sancti ãgeli, et archangeli. ora
Omnes sancti beatorum spiritum ordines. ora.
Sancte Johannes Babtiste. ora.

LOrde haue mercy on vs
Christe haue mercy on vs.
Lorde haue mercy on vs.
God the father of heauẽ. haue mercy on vs.
Goddes sonne redemer of the worlde. Haue mercy on vs.
God the holy ghost. Haue mercy on vs.
Holy Trynyte one god. Haue mercy on vs.
Holy Marye virgyn and mother of God. Pray for vs.
Saynt Michael. pray for vs.
Saynt Gabriel. pray for vs.
Saynt Raphael. pray for vs.
All holy aungels ꝛ archaungels. pray for vs.
All order of holy spirites. pray
Saynt John Baptyst. pray.

All holy Patryarches & Pro-	Omnes ſancti patri
phetes pray for vs.	arche et Prophete.
Saynt Peter pray for vs.	Orate pro nobis.
Saynt Paule pray for vs.	Sancte Petre ora.
Saynt Andrewe pray for vs.	Sancte Paule ora.
Saynt Johñ pray for vs.	Sãcte Andrea ora.
Saynt James pray for vs.	Sãcte Johés. ora.
Saynt Thomas pray for vs.	Sãcte Jacobe ora.
Saynt Phylyp pray for vs.	Sãcte Thoma ora.
Saynt James pray for vs.	Sancte Philippe.
Saynt Mathewe pray for vs.	Ora pro nobis.
Saynt Bartholomine pray.	Sãcte Jacobe ora.
Saynt Symon pray for vs.	Sctê Mathee ora.
Saynt Tathe pray for vs.	Sancte Bartholo-
Saynt Mathye pray for vs.	mee Ora p nobis.
Saynt Barnabe pray for vs.	Sãcte Simõ ora.
Saynt Marke pray for vs.	Sctê Thadee ora.
Saynt Luke pray for vs.	Sctê Mathia ora.
All holy apostles and euange-	Sancte Barnabe
listes pray for vs.	Ora pro nobis.
All holy disciples and innocen-	Sãcte Marce ora.
tes pray for vs.	Sancte Luce ora.
Saynt Steuen pray for vs.	Oés sancti apostoli
Saynt Clement pray for vs.	et euãgeliste orate.
Saynt Timothe praye for vs.	Oés sãcti discipuli.
	et innocentes orate.
	Sancte Stephane
	Ora pro nobis.
	Sãcte clemẽs ora.
	Sancte Thimothe
	Ora pro nobis.

Sctē dionisie oza.
Omnes sancti mar
tires ozate p nobis
Oēs sancti confesso
ris Ozate p nobis.
Sancta Anna oza.
Sancta Elizabeth
Oza pzo nobis.
Sācta maria mag
dalene oza p nobis.
Sctā Martha oza
Omnes sancti vir=
gines ozate.
Omnes sācti et elec
ti dei ozate.
Pzopitius esto, par
ce nobis domine.
Ab oi malo, Libera
nos domine.
Ab insidiis diaboli
Libera nos dñe.
A dāpnatione ppe=
tua. libera nos dñe
Ab imētib⁹ pctōzū
nzozū periculis. Li.
Ab infestationibus
demonum, Libera.
A spiritu fozmicati=
ons, Libera nos.
Ab appetita inanis
glozie, Libera nos.
Ab oibus immūdi=

Saynt Dionise/ pzay foz vs.
All holy martyzs/ pzay foz us.
All holy confessozs/ pzay foz us
Saynt Anne/ pzay foz us.
Saynt Elizabeth/ pzay foz us.
Saynt Mary Magdalene/
pzay foz us.
Saynt Martha/ pzay for us.
All holy virgins/ pzay for us.
All holy sayntes/ pzay for us.
Be mercyfull/spare vs o lozde.
For all euel/ Lorde delyuer us
From the waytes of the deuell
Lorde delyuer vs.
From endles dampnacion/
Lozde delyuer us.
From yinmynet parell of oure
synnes/ Lorde delyuer us.
From the assaultes of deuels/
Lorde delyuer us.
From the spzete of fornicacion/
Lorde delyuer vs.
From the desire of vayneglory
Lorde delyuer us.
From all vnclennes of body

soule/lorde delyuer us.
From wrath and hate/and all euell wyll/lorde delyuer us.
From vnclene thoughtes/lord delyuer us.
From blyndnes of harte/lorde delyuer us.
From lyghtenynge and tẽpest/ lorde delyuer us.
Frõ sodeyne and vnprouyded death/lorde delyuer us.
By the mystery of thy holy incarnacion/lorde delyuer vs.
By thy natiuite / lorde delyuer
By thy circumcision/lorde dely
By thy baptyme/lorde delyuer
By thy fastyng/lorde delyuer.
By thy crosse and passion/lord delyuer us.
By thy precious death / lorde delyuer us.
By thy glorious resurrection / lorde delyuer us.
By thy meruelous ascencion / lorde delyuer us.

cliis mentis & corpo ris, Libera nos dñe
Ab oĩ ira & odio, et omni mala volũta te, Libera nos dñe.
Ab immũdis cogi tationibus, Libe.
A cecitate cordis, li.
A fulgure & tẽpesta tis, Libera nos dñe
A subitanea et im prouisa morte, Li.
Per misteriũ sancte incarnationis tue, Libera nos domine
Per natiuitatẽ tuã, Libera nos dñe.
Per sanctam circũ cisionẽ tuã, Libera.
Per baptismũ tuũ, Libera nos dñe.
Per ieiuniũ tuũ, li.
Per passionẽ et cru cem tuam, Libera.
Per pręciosum mor tem tuam, Libera.
Per gloriosã resur rectionẽ tuã, Libe.
Per admirabilẽ as censionem tuã, Li.

Per gratiam sancti
spūs paraclyti, Li.
In hora mortis suc
curre nobis dñe.
In die iudicii, Li.
Peccatores, Te ro=
gamus audi nos.
Ut pacem nobis do
nes, Te rogamus.
Ut mia tua, et pie=
tas tuanos semper
custodias, Te roga
mus audi nos.
Ut ecclesiam tuam
regere et defensare
digneris, Te roga=
mus audi nos.
Ut regi nro et prin
cipibus nostris, pa=
cem et verā concor=
diā, atq victoriā
donare digneris, te
rogam' audi nos.
Ut episcopos et an=
tistites nros, et oēs
cōgregationes illis
in statu religione
cōseruare digneris,
Te rogamus.
Ut congregationes
oim sanctorū in tuo
sctō seruitio conser=
uare digneris, Te,
Ut cūctum populū

The Letanye.

By the grace of the holy ghost
Lorde delyuer vs.
In the houre of death/ Lorde
succoure vs.
In the daye of iudgement/ lord
delyuer vs.
We synners/pray the to heare.
That thou geue vs peace/ we
pray the to heare vs.
That thy mercy and thy pytie
maye euer preserue vs/We pray
the to heare us/
That thou vouchsaufe to go=
uerne/ and kepe thy church/We
pray the to heare us.
That thou geue peace/cōcorde
and victorye to our kynge and
prīces/we pray the to heare us
That thou kepe al our byshop
pes and prelates in holy religi
on/we praye the to heare vs.
That thou kepe all the congre
gacions of sayntes in thy holy
seruice/we pray the to heare us
That thou preserue all christē

people whych thou haste redemed wyth thy precious bloode we pray the to heare us.

That thou geue all oure benefactours euerlastynge benefytes/ we praye the to heare vs.

That thou wylte delyuer the soules of vs & our parentes frō eternall damnacion / we prayе the to heare us.

That thou vouchsafe to geue & preserue the frutes of the earth we pray the to heare vs.

That thou vouchsaufe to caste vpon vs thy mercyful eyes/ we pray the to heare us.

That thou do cause the obsequy of our seruice to be acceptable/ we praye the heare us.

That thou do plucke vp oure myndes vnto heauenly desyres we prayе the to heare us.

That thou vouchsaufe to beholde and releue the myserye of the poore and the captiue/ we.

xpiani pciosо sanguine tuo redemptum cōseruare, Te.

Ut oibus benefactoribus nris sēpiterna bona retribuas, Te rogamus.

Ut animas nostras et parentū nostrorū ab eterna damnatione eripias, Te ro.

Ut fructus terre dare et conseruare digneris, Te rogamꝰ.

Ut oculis miserico⁊die tuc sup nos reducere digneris, te rogamꝰ audi nos.

Ut obsequiū seruitutis nostre rationabile facias, Te rogamꝰ audi nos.

Ut mentes nostras ad celestia desideria erigas, Te rogamꝰ audi nos.

Ut miserias pauperum et captiuo⁊um intueri et releuare digneris, Te rogamus audi nos.

Ut oibus fidelibus
viuis et defunctis
requiem eternã do=
nes, Te rogamus.
Ut nos exaudire dig
neris, Te rogam⁹.
Fili dei, Te roga.
Fili dei, Te roga.
Fili dei, Te roga.

That thou geue euerlastynge
rest to al that beleue in the both
quycke and deade/ we pray the
That thou vouchsafe to heare
us/we praye the to heare us.
Sonne of God / we pray the to
Sonne of God/ we pray the to
Sonne of God/ we pray the to

Agnus dei qui tol=
lis peccata mundi,
exaudi nos dñe.

O Lambe of God that takest
away the synne of the worlde/
heare us lorde.

Agnus dei qui tol=
lis peccata mundi.
Parce nobis dñe.
Agnus dei qui tol=
lis peccata mundi,
Miserere nobis.
Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster. ꝛc.
Et ne nos. ꝛc.
Sed libera. ꝛc.

O Lambe of God that takest
away the synne of the worlde/
spare us lorde.
O Lambe of God/that takeste
away the synne of the worlde/
haue mercy on us.
Lorde haue mercy on us.
Christ haue mercy on us.
Lorde haue mercy on us.
Our father. ꝛc. And leade vs
not. But delyuer vs.

Versus.
℣ Peccauimus cũ
patribus nostris.

The Versicle.
We haue offended wyth our fa-
ther.

Responsum.

The answere.

we haue done wronge & cõmit ted iniquitie. ℭ The Uersicle. Lorde do not wyth vs accoꝛ=dyng to our synnes. ℭ Answer Nether rewarde thou vs after our vngodlynes ℭ Uersicle Lorde shewe vs thy mercy

ℭ The answere

And geue vs thy sauyng helth

ℭ The versicle

And let thy mercy come vpon vs Lorde. ℭ The answer.

Thy sauynge helth accordyng to thy promyse.

ℭ The Uersicle.

Lorde saue the Kynge and the realme. ℭ The answere.

And hear vs in the day where in we call vnto the.

ℭ The Uersicle.

Let thy prestes do on iustice

ℭ The answere.

And let thy sayntes reioyse

ℭ The Uersicle

For our brothers and systers

Intuste egimus in iquitatem fecimus.

℣ Uersus.

Domine non scõm pctã nostra facias nobis.

℟ Responsum

Neqꝫ scõm i ni quitates nꝛas facias nobis. ℣ Uersus.

Ostende nobis dñe miaz tu ℟ Responsũ.

Et salutari tuũ da nobis. ℣ Uersus.

Et veniat sup nos miam tuã domine.

℟ Responsum.

Salutare tuũ scõꝫ eloquium tuum

℣ Dñe saluũ fac re gem et regnum.

℟ Responsum.

Et exaudi nos. in die in qua inuocaue rim⁹ te. ℣ Uersus.

Sacerdotes tui in duantur iusticiam.

℟ Responsum.

Et sancti tui exultẽt.

℣ Uersus.

Pꝛo fatribus et so=roribus nostris.

℟esponsum.
Saluos fac seruos tuos et ancillas tuas (deus meus) sperantes in te.
℣ersus.
Oremus pro cūcto populo christiano.
℟esponsum.
Saluū fac populū tuū dñe, et benedic hereditati tue, et rege eos et extolle illos vsqz in eternū.
℣ersus.
Dñe fiat pax in virtute tua.
℟esponsum.
Et abundantia in turribus tuis.
℣ Anime omnium fidelium defunctorum per misericordiam dei, requiescāt in pace. ℣ersus.
Dñe exaudi orationē meā. ℟espōsū.
Et clamor meus ad te veniat.
℣ Pro peccatorum remissione
O Deus cui proprium est mi-

The Letany.
℣ The answere.
Saue (o God) thy seruauntes both men and wemē that trust in the. ℣ The versicle.
Let vs pray for al christē people.
℣ The answere.
Lorde saue thy people & blesse thyne heretage / and rule them and exalte them euermore.
℣ The versicle.
Lorde sēde peace through thy vertue. ℣ The answere.
And great abundaūce in euery contre.
℣ The soules of all faythfull departed by the mercy of God / let them rest in peace.
℣ The versicle.
Lorde heare my prayer.
℣ The answere.
And geue hearynge to my clamoure.
℣ For remission of synnes.
O God to whome it is apropried to be mercyful euer

and to ſpare/take our prayer & let thy pytifull mercye aſſoyle thē y' are bound wyth the chayne of ſynners. By Chriſte oure Lorde/ſo be it.

For mercy.

LOrde we beſeche the to ſhewe vnto vs thyne vnſpekable mercy/that thou both purge vs from all our ſynnes/ and mercyfully delyuer vs frō the payne that we deſerue for the ſame. By Chriſt our lorde/ ſo be it.

For the kynge.

LOrde God of hooſtes/ kynge moſt myghty and ſtronge/ by whoine kynges do reygne/in whoſe hādes are the hertes of all kynges. Graunte vnto thy welbeloued ſeruaunt H. our kynge continuall helthe of body and ſoule/that his hert alwayes enclynyng to holſome and godly counſayles/ and the

ſerere ſemper, et per cere ſuſcipe deprecationem nr̄am, vt quos delictorum catena cōſtringit miſeratio tue pietatis abſoluat. Per xp̄m.

Pro miſericordia.

INeffabilē miſericordiā tuā nobis dñe nobis clemēter oſtende vt ſimul nos et a peccatis oīb⁹ exuas, et a penis quas pro his meremur, benignus eripias. Per xp̄m dominū noſtrū. Am̄.

Pro Rege.

DOmine deꝰ exercituum, Rex potēs et fortis per quem reges regnant, & in cuius manu ſūt cordа regum oīum dilecto famulo tuo H. Rege nr̄o perpetuā mentis & corporis incolumitatem concede: vt corde ſuo ad ſancta et ſalubria conſilia ſemper propenſo, et

hostibus relpublice deuictis ppetua pace ⁊ fraterna concoꝛdia, sub eius impetio diu fruamur. Per xp̃m dominum nostrum. Amen.

enemyes of the commen welth beynge vanquisshed/ we maye longe inioye vnder hym perpetuall peace / and brotherly concoꝛde. By Chriſt oure loꝛde. So be it.

Omps sẽpiterne deus q̃ facis mirabilia magna solus, pꝛetende sup famulos tuos põtifices et sup cũctas cõgregacões illis cõmissas, spiritũ gratie salutaris, et vt in veritate tibi cõplaceãt ppetuum eis roꝛẽ tue benedictionis infunde. Per xp̃m dominum nostrum. Amen.

ALmyghty eternall god which alone doste great wonders/graunt vnto thy seruauntes the bysshoppes and to all congregacions commytted vnto them/the spꝛete of grace/⁊ that in ye truth they may please the/powꝛe out on them the perpetuall dewe of thy benediccion. By Chryste our Loꝛde. So be it.

¶ Pꝛo populis et ciuius oꝛdinibus.

¶ For the people and all estates.

Pacate tua q̃s dñe nõtrum solue vincula oim delictoꝛum, et intercedẽte beata ⁊ gloꝛiosa sẽperq̃ vir

HOꝛ thy pytye (loꝛde) we beseche the to louse the bandes of all our synnes / and thꝛough the pꝛayer of the bles-

ſed gloryous vyrgyn Marye / wyth all thy ſayntes / kepe vs thy ſeruauntes and oure kyng / and all chryſten people in al holyneſſe / and all that by kynred of bloude familiarytye / confeſſyon or prayer / be alyed vnto vs / clenſe them lorde of all vyces / lyghten them with vertues / peace and helth geue vnto vs / auoyde frome vs all our enemyes / as well viſible as inuiſible / geue thy charytye to our frendes / and to our enemyes / and expel al peſtylence and famyne / and to al chriſten people quicke and dead / graunt lyfe and endleſſe reſte. By Chriſt our lorde. So be it.

giue dei genitrice Maria, cum omnibus ſanctis tuis, nos famulos tuos regem noſtrū et omnem populū catholi cū in oī ſāctitate cuſtodi oēſq; cōſanguinitate ac familiaritate, vel confeſſione et oratione nobis cōiunctos, ſeu oēs xp̄i anos a vitiis oībus purga, virtutibus illuſtru pacem et ſalutem nobis tribue, hoſtes viſibiles ⁊ inuiſibiles remoue peſtem, et famen repelle, amicis et inimicis nr̄is charitatem largire, et oibus fidelibus viuis ac defunctis in terra viuēntium vitam et requiem eternā concede. Per chriſtum.

¶ For Charytye.

O God Whiche doſte powre the gyftes of charytye into the hartes of the faythfull

¶ Pro Charitate.

Deus q̄ charitatis dona per gr̄am ſanctu ſp̄ūs tuor̄ cordib⁹

fideliū inkūdis, da famulis et famula bus tuis) pro quib⁹ tuā deprecamur cle mentiā) salutē men= tis et corporis, vt te tota virtute diligāt & quetibi placita sūt tota dilectione pfi= ciāt Per Christum dñm nostrū. Amen.

¶ Pro Pace.

DEus a quo sācta desi de ria, recta consilia et iusta sunt opa Da seruis tuis illam quā mundus dare nō potest pacē vt & corda nostra māda tis tuis dedita, et hostium sublata for midine, tēpa sīt tua protectione trāquilla Per xpm dominum nostrum. Amen.

¶ Pro animabus defunctis.

HFidelium de= us oim con= ditor et redemptor animabus oim fide

faythfull/ through grace of the holy ghoste / graunt vnto thy seruauntes both men and wo= men(for whom we praye vnto thy mercye / helth of body and soule / that they maye loue the with all theyr power / and per= forme with al loue the thinges that be pleasynge to the. By Christ our Lorde. So be it.

¶ For Peace.

OGod from whome all ho ly desyres / all good couns= sels & all iuste workes do prede gyue vnto vs the saine peace which the world can not geue: that our hartes beynge obedy= ent to thy cōmaundementes(& the feare of our enemyes taken awaye)our tyme may be pea= syble through thy protectyon. By Christe our lorde.

¶ For the soules departed.

OGod that arte creatoure and redemer of all fayth

ful people/graunt vnto the soules of all true beleuers beynge deade/remyssyō of all theyr synnes/that throughe deuoute prayers they maye attayne thy gracyous pardon whych they haue alwaye desyred. By Christ our Lorde. So be it.

lium defunctorum remissionem cunctorum tribue peccatorū, vt indulgentiam quā semper optauerunt piis supplicationibus consequātur. Per christum dominū nostrū. Amen.

¶ An instruccio of the maner in hearing of the Masse / shewynge how & to what intente it shulde be herde / the whych instruccion I haue (by occasion) preuented wyth a declaracio to the enstablyshmēt of the Christē fayth / as concernyng the Sacrament of the auter / whych is consecrated in the Masse.



The order taken of me in thys prymer (mooste deare reader) setteth here followynge certayne meditacions to be sayd at the sacrynge (as we call it) of the masse and in the masse tyme, whych masse is a consecracion of the body and bloude of Chryst by the power of God worckyng secretly in the wordes that are spoken of the preest, & instituted for a speciall memorye of Chrystes passiō, set forth wyth certayne ceremonies, & deuoute suffragies, to the enkyndlynge and styrynge vp of the deuocions or deuoute myndes, not onely of the preest, but also of the hearers: to the entent that they maye impende a dew honoure, as cōcernyng theyr deuty to the same blessed sacrament. And for as moche as dyuers people dyuersly do heare it, some for custome, some by shame compelled, some wyth smale deuocyon, some contented to heare & se what the preeste doth, thynketh it ynough to be present in the churche whyle it is a doynge, but not so many (as I wolde wysshe) doth heare the same to the ende that Chryste dyd ordeyne it to be done for.
And specyally a great sorte (whyche is worst of all) maketh this moste holy sacrament of no estymaciō nor reuerēce, pernycyously affyrmynge that in that sacrament is not the presence of the bodye & bloud of Chryst. I haue thought it conuenyent and some what necessarye bothe to make a declaracyon to the deuoute readers of the fayth that belongeth to the same, and also to geue instruccyon to what vse or purpose they shulde frequent the consecracyon &

my-

mynistracyon of it. Whiche entrepryse (gentle rea-
ders) I take in hãde, not because I thynke my selfe
of suche excellent iudgement, and learnyng, that I
can exquisytely and suffycyently declare & satysfye
the reader of the misterues of so excellent and hygh
sacrament: but that onely I wolde shewe some to-
ken of my deutye to my euen christen in the dystry-
bucyon vnto hym of suche tallent which God hath
lent me. And fyrste shall I reherse the scryptures
which the sacramẽtaryes go about to enstablysshe
theyr heritycall oppynyon, as concernynge the body
of Christ, presence of the same sacramẽt, declarynge
suche places of scrypture (that they haue chosen) in
theyr owne natyue sence that hereby maye appere
both ỹ they dystort the scrypture for theyr synguler
oppynyon, and also that theyr oppynyon is no lesse
then an heresy, and therfore vtterly to be forsaken
of euery true christian. Secondly wyll I inferre
the scryptures with the consent of a fewe sentences
of the moste auncyent Doctours, to the confyrma-
cyon of the vpryght & infallyble truth and veryte.
Wyth what euyll spyryte were they inspyred and
inflated, whiche to proue ỹ the presence of the body
of Christ is not in ỹ sacrament of thaulter, brought
in this texte of Christ wrytten in Mathew. Then
yf any man shall saye vnto you, lo here is Christ or
there, beleue hym not. What readers is ignorãt to
what purpose Christ spake these wordes. Christ la-
mentynge the desolacion and destruccion of Jeru-
salem whych he premonyshed surely to ensue. The
Apostles came to hym, and desyred hym to knowe

Mathew xxiiii. The fyrst texte of the sacramẽtaryes.

Mathew xxiiii.

what

what tyme these thynges shulde come to passe. To whome Christ made thys answere. Take hede that no man deceaue you, for there shall come many in my name and saye: I am Christ, & so shall deceaue many. For Christ as a louynge mayster to hys disciples wyllynge theyr cõstancye in the fayth, before ony such tempozall trouble, premonyshed thẽ, that many false Christes, many false pzophetes shulde come, to thentent they shulde not be deceaued. Such antichzistes of truth, (accozding to Chzistes sayenge) there were as in the Actes we reade of one Theudas whych boastynge hym selfe to be ỹ great Pzophete of God, pzomysynge great wonderfull thynges, as by hys commaũdement to deuyde the floude of Jozdayne, there cleued vnto hym a nombze of men about .iiii. C. the whyche he shamefully deceaued. Judas also of Galilye, of whome in the same Chapter we rede, beynge an auctoz of a secte, and a false teacher dzewe many people after hym, and bzought them to perdition. Was not also Symõ Magus by the meanes that he had bewytched the people, called of the lest & the greatest, ỹ power of God whiche is great? Dyd not Herode also syttynge vpon his iudgment seate in his kyngely apparell, and settynge fozth hym selfe with a goodly ozatyon made to the people, so blynded them that they toke hym as a God? Foz the whyche he beyng inflated and vsurpynge to hymselfe gods honour, the aungell of the Lozde smote hym and was eaten vp with wozmes and so dyed. What shall I stande in the reherfall of many? as of the Sozserer called

Acts. v

Joseph⁹. li. xx. capi. iiii. Antiqui. in.

Act. viii.

Actu. xii.

Act.xiii.

Bar Jesu a false Prophete as the actes doth testi-
fy, whych beyng with Sergius paulus, withstode
the preachynge of Christes name & sought to turne
away Sergius frō ỹ fayth, & also of certayne other
lyke of ỹ which Josephus doth make large mēciō.

Joseph⁹.

Agayne such false christes & false pphetes speaketh
Christ, for wel he knew ỹ after his Ascencion suche
wold come in his name and deceyue many for this
cause sayde he vnto his apostles (to the intent they
shuld auoyde them.) yf any say vnto you: lo here is
Christe, beleue them not, for there shall aryse false
Christes and false Prophetes, and shall do great
tokens and wonders, insomoch that (yf it were pos-
syble) the very chosē shuld be brought into errour.
Beholde nowe gentle readers, and iudge yf this
texte make any thynge agaynste the presence of the
body of Christ in the sacrament of the aulter. But
that Christe here only premonyshed his Apostles
(as thou mayst nowe easly perceaue) of false Chris-
tes, & falle Prophetes, lest by thē, workynge portē-
tes, wonders & sygnes, it myght haue chaunced the
apostles to haue ben deceyued, and not of the sacra-
ment of the aulter, for in this texte he mynded no-
thynge lesse.

The na-
eyue sēce
of theyr
texte.

With this texte so & after suche a sorte dystor-
ted, they may proue that Christ is not in heauen.
For to be in heauē is by a lyke argument (after our
maner of speche) to saye here or ther/ then yf a man
shulde saye accordynge to the artycle of his fayth,
that Christ is syttynge on ỹ ryght hande of hys fa-
ther/ ye shuld not beleue hym/ nor yet shulde ye be-

leue

leue Steuen whiche sayde as the Actes do testefy, that he sawe Jesus on the ryght hande of God. Thus yf I wolde deuellyshly wraste this texte and with carnall reasons perswade the same, it myght be proued that Christe is no where. For yf ye saye that Christe is in heauen, in the earth, in the sacrament of the aulter or any other where, this texte (as they apply hym) wylleth that you shall not be beleued. Yet as the one is abomynable heresye so is the other, & the texte maketh as moche for the one as for the other. Actes.vii.

Yf we had nomore probation of theyr falshed but this, I thynke it were ynough, for he that can bryng no texte truly aleged, but sekyth some wrasting worke, he were to be suspectyd, and it is a vehement suspition ỹ his matter is not good, which seketh a false probacion to mayntayne it, for the truth hath of her owne, & seketh not to make falshed her frende. yet not in this texte alone you shall only fynde the mayntaners of this opinion worthy to be reprehēded, but in many other as in this texte also, whiche for the settynge forth of theyr sayde opinion, they tryumphantly bryng in. Christ to his dysciples (murmuryng agaynst the pouryng of the precyous oyntement vpon his heade) sayd, ye shall haue alway the poore with you, but me shal ye not haue alwayes. If we shal not haue Christ alwayes then is he not in the sacrament of thaulter, in the whiche alwayes we beleue him to be. Math. xxvi. Theyr false cōd texte.

Yf I wolde stande in the bare contencion of this matter, and wolde not labour to confunde the

Mat. vltimo. kalched & set kurth the trueth, I wolde only bryng this texte of Mathewe agaynst them, which Christ after his resurrecciō sayd to his Apostles, & lo (sayd he) I am with you euery daye vnto the ende of the worlde, which texte as the other sayth, that we shal not haue Christe alwayes, wherby they conclude that we haue not Christ in the sacrament of the aulter, euen so doth it say that he is with vs euery day vnto the ende of the worlde, wherby we maye conclude that he is in the sacrament of the aulter/ and in it beynge present wyth vs euery daye vnto the worldes ende. But contencyon set a parte I wyll as nye as I can come to the pyth of the trueth.

Isay. liii. It is to be noted & vnderstand ỹ Christ (as I say of hym dyd prophesye as concernynge his kyrste state in the manhode was the moste symple and dispised of al, whiche had good experience of sorowes and infyrmytyes whiche shulde be reken ed so symple & so vyle that some shuld hyde theyr faces from him, whose pouertye in that estate was suche that as he

Luce. ix. hym selfe doth testyfy he hadde no place to put his heade in, for whose inkyrne condycīō & lowe estate

Philip. ii Paule to the Philippians declarynge the cōplysh ment of Isayes prophecye, testyfyeth that he made hymselfe of no reputacion, and toke vpon hym the shape of a seruaunt, became lyke another man, and was founde in his apparell as a man, he humbled hymselfe and became obedyent vnto the death, euē the death of the Crosse, so that Christ in this estate was full of infyrmytyes, was passyble and mortall (in all thynges as Paule sayth founde as man)

only

only that in hym was no synne. Wherfore when the dyscyples murmured that Mary Magdalen dyd poure the swete and precyous oyntment vpon Christes heade, he sayde ye shall haue poore men with you alwayes, to whome when ye lyst ye maye do good, but me/a poore man/and a passible man/(as I am now) to whom you may do such corporal obsequye, you shall not haue alwayes. For Christ after his resurrection had no mortal body, no passyble body, no bodye indued or infected with infyrmytyes, but he had then an immortall body, an impassible body, and a glorysyed bodye, in the whiche body he beynge present with his dyscypples and spekynge with them, counted hym as though he had not ben with them. For as Luke reherseth/he sayde/ these be ỹ wordes whiche I spake vnto you whyle I was yet w̃ you. For it must be all fulfylled that was wrytten of me in the lawe of Moyses in the Prophetes and in the psalmes.

Note the true and germayne sence of theyr text

Lu. xxiiii.

Note dylygently howe Christ sayth whyle I was with you, countynge hymselfe not then to be with them, with whome he was presẽt, & to whome he then spake bycause then he had not a suche lyke body, w̃yth thẽ indued w̃ infyrmytyes, as theyr were, but an immortall and inpassible bodye. By this texte euydently maye be proued the ryght and true vnderstandyng of the other texte, whiche they falsly̆e do allege, whych is that Christe is not, yor wyll be with vs alwayes wyth a presence of a mor tall body, or of a despecte bodye. But he is with vs by his power & w̃ a presence of an immortal body.

Note.

Christ is not with vs in a mortall body.

What shulde I stande in reherſall of many of
theyr wrested auctoryties, which a very ponge rea
der maye lone deprehende that they are not taken
in theyr natyue lence. If the places of theyr auctori
ties be ſo eryle and feable, moche more is theyr car-
nall and blynde reasons (whiche take none effecte
in matters of fayth) are very feble. Wherfore I
thynke it but waſte labour to reherſe any more of
them, ſeyng they are but fryuolous and maye lone
be aſſoyled of any true chriſtian. Yet theſe to re-
herſe I haue thought it expedient, to the intent
that the reader maye knowe and perceaue by wra
ſtynge of theſe auctorytes, that all the other that
they alleage for this purpoſe be of lyke condycion.
Wherfore yf ther be any auctorytes or reaſō brought
or made agaynſte you, ſuſpecte it and thynke (as
you maye very well) that it is falſe though you for
lacke of learnyng or knowledge can not deprehēde
the falſhed ther of, or diſcuſſe the partes of it.
The truth of thys, is, & hath ben euer ſēce Chriſtes
ſupper certaynly euident and voyde of all doute to
them, whych wyth mekeneſſe do reade the ſcriptu-
res, deferrynge the power of theyr owne wyttes, &
wholy cōmyttynge them ſelues and theyr vnderſtā
dynge to God, and to the inſtrucciō of the grace of
hys holy ſpirite. For in the vnderſtandynge of ſcrip
tures all fantaſyes, quyddities, and inuencions of
mens braynes (in the whyche ſome of late dayes
to deply haue laboured) are to be repelled & forſa-
ken, in whoſe place are the ſubſtanciall truth, ſim-
plicite, & goddes grace to be receaued & amplexed

Mannes reaſon is to be for-ſaken in vnderſtā-dynge of ſcryptures

Chriſtes

Chzistes wozdes syncerely to interpzetate. They were to nyse in theyz pzety lytle fayth which so pzoperly denyenge the possibilite of goddes power enterpzysed wt a quidditie to chaũge Chzistes wozde, & where as Chzist sayd by manyfest sentence: This is my body. They say & he wold haue sayd: this signifyeth my body, But Chzist at that tyme was no babe, he coulde wel speake that, that he meaned oz thought, specially to hys apostles, to whõ it was geuen to knowe the mysteries of & kyngdome of god. And to whom he vsed no parables, but expounded of hys owne mouth. Luce. viii

Oz els they were very nye of Chzistes coũcel, whẽ they can (at the least) they take vpon them to know Chzistes thought hauynge no parte of his wozde to declare the same to them, yee they seme to make Chzist such one & he shulde saye one thyng & thynke another, & in cõclusiõ his wozd to be clene contrary to his thought. What shulde I stãde so longe in & cõfutacion of theyz vayne reasons in thys lytle thynge, which (deare reader) I set forth only foz a monicion of such hereslies, and foz a confirmacion of the truth to the vnlearned, that they by thys maye learne to beware of theyz deuelysh reasons, and be cõfirmed in the true waye, and be enstablyshed in the same. And not foz an absolut oz exquisite wozke whyche asketh muche moze learnynge and wysedome in sentence then I haue here expzessed. Yet notwythstandyng foz the fauoure of the vpzyghte truthe and settynge forthe of the same (all theyz heretical inuencions and tryflynge

reasons

reasons omytted and set aparte) I wyl in this mat
ter set forth grosly and plainly that I may instruct
the rude by Christes acte, worde, and learnynge.

First as saynt Paule sayeth: The shadowes & fygures are gone and we haue the body, we haue not therfore the figure of Christes body and bloode but the selfe same thynge. We haue not Manna as the Iewes had in deserte: We haue not the shewe breade of the Temple, for that manufacte temple & the golden table are passed. We haue not the bread that Hely had prepared by the angel which strengthed hym forty dayes, nether haue we the breade & wyne that Melchysidech the prest of the hyest offered vnto Abram. For these are passed and gone afore as shadowes and fygures, and in theyr stedes haue succeded the verite, for Christe hath fulfylled all the lawe and prophetes (that were of hym) in hym selfe and hys actes, why then shulde we abyde any mo figures of hym, except the estate & cõdicion of our church be no perfecter then the Iewes synagoge whych had nothynge but figures, but that cã not be. Wherfore I let passe thys Iues interpꝛtacion of Christes wordes wyth all theyr fygures and wyll declare by these wordes, the acte, & learnynge of Christ, that in that most blessed sacramẽt is (not as in a fygure) the very body and bloode of Christ. For he beynge the wysedome of the father & very God, equal w̃ the father knowynge all thynges to come, by hys euerlasting knowlege, he perceaued ỹ tyme to drawe neare in the whych he wolde suffre, he sayd, to hys disciples. Ye know ỹ after .ii. dayes shall

Exo. xvi.

iii. Reg. xix.

Gen. xliii

The syntere verytie,

mat. xxvi

shalbe easter, and the sonne of man shalbe delyuered, to be crucifyed. And I haue hertely desyred to eate thys easter lambe wyth you before I suffre. Luc. xxii.

Then he syttyng wyth hys apostles toke the bread gaue thankes, and brake it and gaue it to the disciples, and sayd: Take, eate thys is my body. And he toke the cuppe and thanked, and gaue it them, and sayd: Drynke ye all therof. Thys is my bloode of the new testamēt that shalbe shed for many, for the remission of synnes. Thys do in the remembraunce of me. These wordes marke well and let no vayne nor carnall reason seduce the. But let fayth be thy guyde in thys matter for reason can not apprehēde the knowlege of fayth, for fayth is aboue reason it exceedeth reason, it dependeth not of reason. Fayth as saynt Paule doth defyne / is a sure confidence of thynges whych are hoped for, & a certaynte of thinges whych are not sene, whych fayth also as saynt Paule doth testifye cōmeth vnto vs by hearynge, and hearynge cōmeth by the worde of God. Thy reason and wytte therfore captiue in the obsequy of Christ, and stryre vp and quycken thy fayth by the hearynge of the worde of God. The worde of God as it is aboue mencioned doth declare that Christe takynge the breade sayde, it was hys bodye. Seynge then that goddes worde doth ~~that Christ dyd transmute the substaūce of the breade into hys body~~. Geue a fayth to it though reason can not attayne the knowlege of it / and cease accordynge to reasons motion, to question, as the Capharnaites dyd. When they asked of Christ, how can thys mā geue vs hys flesh to eate, for ther is nothynge vn-

Mat. xxvi

Heb. xi.

ii. Ro. x.

possible to God. In these wordes of Christ thou mayest note the institucion of the cõsecracion of the body of Christ, and the auctour and founder of the same. The auctour and foũder of the same was no lyght fantasyed mã. He was no lyenge mã, he was no man that by settynge forth of a newe secte or of a new opinion sought hys owne glory. But it was Jesus Christ, the sonne of the eternal lyuyng god, God and man, in whome was euerlastynge wysedome wythout decaye. Euerlastinge cõstancy without mutabilite, he beyng not only true, but also the very truth, whome the voyce of the father from heauen dyd cõmende sayenge: Thys is my deare sõne in whom I delyte, heare him. Whẽ therfore Christ beynge both true and the very truth (in whom was no doublenes of speche / but playnnes and simplicite, whome the father speakynge from heauen wylyd vs to heare) takynge the breade and blessynge it, sayd: Thys is my body, and blessynge the cuppe, sayd: Thys is my bloode. We ought as Christe is playne, true, and wythout doublenes, so wythout troppys, methaphors, similitudes, significacions and all other crafty quiddities and logicall intencions playnlye, truely, and wythout doublenes to take and receaue the wordes as Christ hath spokẽ them. Christ playnly by demonstracion takyng the breade, sayde: Thys is my bodye. What shulde we then enterprise to saye agaynst hym that ther was not hys body. The institucion then of the consecracyon of the bodye of Christe, was by the worde of Christ, sayenge: Thys is my body. Thys body, in

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the forme of bread of Christ cõsecrated (for as much as he was then departynge from them: and from theyr eyes) that mortal and sensible body shuld be substracted, he distrybuted thé beynge present wyth them hys body in that forme & forte, of the whyche after hys departynge they shulde take no mystrust. But ỹ by theyr fayth they myght se hym alwayes present. By the whych they shulde take comforte & also by the contemplacion of that alwayes to haue a fresshe memoriall or remembraunce of hys passiõ and death. Wherfore he sayd to them: This do you in the remembraũce of me. In these wordes we are not only monyshed to haue a cõtinual remẽbraũce of Christes death, but also it is commynded vs (as for a cause of that same remembraunce. For Christ sayd (hoc facite. This do you. Obserue therfore diligẽt reader & note ỹ Christe had (as I haue aboue sayde) geuen thẽ hys body they receaued it, he wyll yn thẽ, ỹ they shuld do it in the remẽbraũce of hym. What shuld they do: that they receaued at christes hande. What receaued they at Christes hãde: they receaued hys very body. Then Christe wolde they shulde do thys, that is to receaue hys bodye (and not onely a pece of bread) in the remembraunce of hym. It maye be yet further questioned, where shulde they haue Christes bodye, he beynge ascended into the heauens, and syttynge on the ryghte hãde of hys father: Verely in ỹ sacramẽt of the aulter by hys power now consecrated as it was before hys power beynge no lesse nowe, thẽ it was thẽ. for

Luc. xxii.

he that wylled them to receaue hys body, & drynke hys bloode in the remembraūce of hym, wrought then, and now also by hys power worketh the consecracion of hys owne body, or els how shulde they do that thynge whych Christ wylled them to do.

Actuū cl.xxii. That the very body of Christ was receaued of the apostles & of other christiās after that he was ascended it is manyfest not only in the actes of the apostles but also in other places, as namely fyrste in the

1. Cor 5. fyrst epistle of S. Paule to the Cozin. In ỹ whiche place S. Paule exhortyng them from ydolatry certifyeth them that as yet ther hath no temptacion ouertaken them/but such as followeth the nature of man. Wherfore he wylleth them not only to flye from ydolatry, but also frō the partakynge of ydolatytes, that is from suche meates as were offred to ydoles. Whych byce he counteth not to followe the nature of man, but rather to come of deuelysshe malyce. Now to auoyde the partakynge of ydolatytes. He compareth or rather maketh a similitude of the Lordes table, and the table of the deuell, declarynge ỹ as the partakers of the body of Christe are one body in Christ, so the partakers of ydolatytes be one body in the deuell, and begynneth hys purpose after thys maner. Wherfore my dearly beloued flee from ydolatry or flee frō the worshippynge of ydoles. I speake (sayeth he) vnto them whyche haue discrecion. Judge ye what I say, the cuppe of thankesgeuynge, wherwyth we geue thankes is it not the partakynge of the bloode of Christe? The breade that we breake is it not the partakynge of the body of Christe? For we many are one bread and

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one bodye/ in as muche as we all are partakers of one breade. For the proue of hys sentence, that is, that the receauers of the one or of the other are in the fellowshippe of the same, he sayeth: Behold Israel after the flesche. They that eate the sacrifices are not they partakers of the alter. And then he cõmeth to the other partie, in the whych after he had declared that the offerynges of the heathen were to deuels and not to God. He sayeth, now wolde I not that ye [illegible] be in the fellowshippe of deuels And why[illegible] these can not stande together as immed[illegible]: Ye can not drynke of the cuppe of the lorde & of the cup of the deuels, ye can not be ptakers of the Lordes table & of ꝑ table of ꝑ deuels. Se nowdeare reader, what expresse sẽtẽce Paule hath wrytten of the body & bloode of Christ whych after my censure is of suche strength for the presence of the body of Christ in the sacrament, that it can not be iustely reprysed. Yet not wythstandynge yf ye lust not to geue credyte to my exhile, and weake iudgemente, geue credence to the iudgement of Chrisostome, Jerome, Ambrose, Theophelacte, Thomas, and Erasmus, whyche exponynge thys place I am sure do take saynt Pauls here to haue spokẽ of the body and blode of Christ. whose sentences I wolde haue here inferred, but for auoydynge of prolixite, let the learned searche the doctours, and trye the truth. In the ~~seconde~~ 81
chapter to the Corinthians, Saynt Paul also after he had rebuked the enormities & abuses of the Corinthians about the receauynge of the bodye of Christ, he taught them the true vse of it, In the set

tynge forth of the which he maketh a very euident mẽcion of the same body of Christ, whych documẽt and learnynge, whych ordinaunces also that he delyuered them, he certifyeth them that he receaued it of the Lorde, after the rehersall of the wordes of Christ, (which I desyre the dilygente reader therto reade) he doth inferre godlye monicions for the receauynge of the body of Christ, and declareth the daunger of the euell receauers, sayenge: Whosoeuer shall eate of thys bread & drynke of this cuppe of the Lorde vnworthely shalbe gylty of the body & blode of the Lorde. But let a mã examẽ him selfe, & so let hym eate of thys bread & drinke of this cup For he ỹ eateth & drynketh vnworthely eateth and drinketh hys owne dãnaciõ, because he maketh no differẽce of ỹ lordes body. I cã not a lytle meruayl that mẽ so maliciously and erroneously wyl fal frõ the truth hauynge such a clere sentẽce of S. Paule whych so manyfestly doth declare and open the verite of the body of Christ in the Sacramente, that to a Christiã reader (as I suppose) ther is no doute nor difficulty as concernynge hys sayethe in thys matter left vndesolued. Yet although thys place be so good, and full of strength lest I shulde offẽde wyth prolixite, or discoragewyth tedyousnes, briefly notynge with me two thynges in S. Paule, I hertely desyre you põdre hys sentence. Fyrst note that where as sayncte Paule in the begynnynge of hys sentence, speakynge of the Sacrament, accordyng to our sensible knowlege doth call that breade, in ỹ ende of the sentence as an exposicion to hys fyrste wordes calleth it the body and blode of Christ. And

in the last sentéce where that he sayeth that the vnworthy receauer of the bread doth receaue it to hys damnacion, subuertynge the cause addeth an exposicion of hys worde, and sayeth: Because he maketh no difference of the Lordes body. Note then & beholde ỹ S. Paul doth not cal the sacrament onely bread. But also namyng ỹ same calleth it the body & blode of ỹ lorde & the lordes body. So bread it may be called accordynge to our sẽsible knowlege, for we se nothyng but bread, we tast nothynge but breade, we fele nothyng but bread, but by fayth we beleue the body of Christ & no bread, for bread hath no place wt ỹ body of christ. The other ỹ I do note is of ỹ vnworthynes of ỹ receauyng, & of ỹ paynes tared for ỹ same. S. P. coũceleth ỹ receuers of this sacramét to eramẽ thẽ selues lest they shuld receaue it vnworthely, for in so doyng he shal receaue it to theyr dãnaciõ, & be gylty of ỹ body & blode of the lorde, because they make no differẽce of ỹ body of ỹ lorde. Now yf ther be not ỹ body of Christ in ỹ sacrament of ỹ alter, why doth P. coũcel ỹ receauers to eramen them selues? shuld they so do for to eate of a pece breade? Or why more for ỹ eatyng of this bread, then of other bread. Further how shuld a mã eat a pece of bread vnworthely? except ye wyl say ỹ he hath taken excesse of it, or as ỹ cõmen sayenge is ỹ a mã is vnworthy to eat of ỹ bread because he laboureth not for it, whych vnworthynes taketh no place here in this matter. Moreouer yf ther be not the body of Christe but breade, why shulde the receauers for the receauynge of a pece of breade be gyltye of the bodye and bloode of the Lorde?

And

he that wylled them to receaue hys body, & drynke hys bloode in the remembraūce of hym, wroughte then, and now also by hys power worketh the consecracion of hys owne body, or els how shulde they do that thynge whych Christ wylled them to do.

Actuū xi. That the very body of Christ was receaued of the apostles & of other christiās after that he was ascēded it is manyfest not only in the actes of the apostles but also in other places, as namely fyrste in the

1. Cor. x. fyrst epistle of S. Paule to the Corim. In ỳ whiche place S. Paule exhortyng them from ydolatry certifyeth them that as yet ther hath no temptacion ouertaken them/but such as followeth the nature of man. Wherfore he wylleth them not only to flye from ydolatry, but also frō the partakynge of ydolatytes, that is from suche meates as were offred to ydoles. Whych vyce he counteth not to followe the nature of man, but rather to come of deuelysh malyce. Now to auoyde the partakynge of ydolatytes. He compareth or rather maketh a similitude of the Lordes table, and the table of the deuell, declarynge ỳ as the partakers of the body of Christe are one body in Christ, so the partakers of ydolatites be one body in the deuell, and begynneth hys purpose after thys maner. Wherfore my dearly beloued flee from ydolatry or flee frō the worshippynge of ydoles. I speake (sayeth he) vnto them whyche haue discrecion. Judge ye what I say, the cuppe of thankesgeuynge, wherwyth we geue thankes is it not the partakynge of the bloode of Christe. The breade that we breake is it not the partakynge of the body of Christe. For we many are one bread and

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one bodye/ in as muche as we all are partakers of one breade. For the proofe of hys sentente, that is, that the receauers of the one or of the other are in the fellowshippe of the same, he sayeth: Behold Israel after the flesshe. They that eate the sacrifices are not they partakers of the alter. And then he cõmeth to the other partie, in the whych after he had declared that the offerynges of the heathen were to deuels and not to God. He sayeth, now wolde I not that ye [illegible] be in the fellowshippe of deuels And whyche [illegible] these can not stande together as immediately ye [illegible]: Ye can not drynke of the cuppe of the lorde & of the cup of the deuels, ye can not be ptakers of the Lordes table & of ꝯ table of ꝯ deuels. See nowdeare reader, what expresse sẽtẽce Paule hath wrytten of the body & bloode of Christ whych after my censure is of suche strength for the presence of the body of Christ in the sacrament, that it can not be iustely resysted. Yet not wythstandynge yt ye lust not to geue credyte to my exhile, and weake iudgemente, geue credence to the iudgement of Chrisostome, Jerome, Ambrose, Theophelacte, Thomas, and Erasmus, whyche expondynge thys place I am sure do take saynt Paule here to haue spokẽ of the body and blode of Christ. whose sentences I wolde haue here inferred, but for auoydynge of prolixite, let the learned searche the doctours, and trye the truth. In the ~~seconde~~ 81
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lynge forth of the which he maketh a very euident mẽcion of the same body of Christ, whych documẽt and learnynge, whych ordinaunces also that he delyuered them, he certifyeth them that he receaued it of the Lorde, after the rehersall of the wordes of Christ, (which I desyre the dilygente reader therto reade) he doth inferre godlye monicions for the receauynge of the body of Christ, and declareth the daunger of the euell receauers, sayenge: Whosoeuer shall eate of thys bread & drynke of this cuppe of the Lorde vnworthely shalbe gylty of the body & blode of the Lorde. But let a mã examẽ him selfe, & so let hym eate of thys bread & drinke of this cup For he ỹ eateth & drynketh vnworthely eateth and drinketh hys owne dãnaciõ, because he maketh no differẽce of ỹ lordes body. I cã not a lytle meruayl that mẽ so malicyously and erroneously wyl fal frõ the truth hauynge such a clere sentẽce of S. Paule whych so manyfestly doth declare and open the verite of the body of Christ in the Sacramente, that to a Christiã reader (as I suppose) ther is no doute nor difficulty as concernynge hys faythe in thys matter left vndesolued. Yet although thys place be so good, and full of strength lest I shulde offẽde wyth prolixite, or discorage wyth tedyousnes, briefly notynge with me two thynges in S. Paule, I hertely desyre you põdre hys sentence. Fyrst note that where as sayntt Paule in the begynnynge of hys sentence, speakynge of the Sacrament, accordyng to our sensible knowlege doth call that breade, in ỹ ende of the sentence as an exposicion to hys fyrste worde calleth it the body and blode of Christ. And

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And

And how ſhulde they receaue it to theyr dampnacion? There is no comparison betwixt the facte and the payne, yf it be nothynge but breade, I ſuppoſe that the iuſtice of God wyll not make a man gylty of the body and bloode of the Lorde for eatynge of a pece of breade, wythout an ordinaũce or a lawe goynge before. Alſo how in the receauyng of a pece of breade ſhulde the receauers make difference of the body of the Lorde, yf the body of the Lorde be not there. But for as much as S. Paule wylleth vs not to receyue the ſacramẽt vnworthely, for yf we do, we receaue it to our dãpnacõ bycauſe we make no difference of the bodye of the Lorde. I take it that in ỹ ſacramẽt of the aulter is the very bodye of Chriſt, in the reſpecte of whome we receyue it worthely or vnworthely, and by whoſe preſence yf we receaue it with the exampynacion of our ſelues, we make a dyfferẽce of the body of the Lorde. And for aſmoche as Chriſt bleſſynge the bread, and geuyng it to his Apoſtles, ſayd: This is my body. I beleue that in the ſacrament is his bodye, for ſuere I am that he (beynge the trueth) can not lye. Yet for aſmoche as the malyce of hereſye is not ſo ſone quenched, but alwayes ſeketh to withſtande the truth, & parauẽture as ỹ Pharyſyes dyd agaynſt Chriſt, not hauynge what to ſaye to hym, fell to calumniacion. So wyll they yet, and wyll ſaye although it hath bene ſo taken for a ſmale ſtyme, yet we haue ſwarued from the prymatyue churche. Therfore we ſhall here inferre the ſentences of ſome of the eldeſt and moſt auncient Doctours of the church, which were very nygh to ỹ prymatyue churche, by whoſe

vnyformme consent we maye perceyue the trouth of the matter to be the surer. Tertullian one of the auncient wryters of Christes churche next to the Apostles against Marcyo an heretike sayth these wordes. Christ when he had sayde / that hartely he desyred to eate the easter with his disciples. The bread taken and distributed to his Apostles. He made his body sayenge: This is my body. If this auncyent wryter beynge so nyghe to the primitiue churche which knewe the very truth as it was receyued of the Apostles / And knew also how they dyd / saith conformably to our faith, and to our vnderstandinge of the scripture it is an argument that we are in a good waye and that we truely do interpretate the scripture although a sorte of wholelynges thinke the contrary. Saynt Cyprian also a holy martyr and an auncīēt wryter maketh a hole sermon of the supper of the Lord / in the whiche among many goodly sentences of the Sacrament (as in dede there is plentye) he hath this sentence. Christe this sacrament sometyme doth call his body / somtyme his flesh and bloud / somtyme bread. This commen bread chaunged into flesh and bloude doth procure lyfe &c. Although this is very manifestly spoken / yet more playnlyer he speketh in an other sentence. This bread (sayth he) that the Lorde gaue vnto his disciples through the omnipotency of the word chaunged not in figure or in outwarde forme but in nature is made flesh and as in the persone of Christ the manhode was sene and the Godhed hyd so in the visible Sacrament the deuyne nature inuisible infundeth him

Tertul. li. 4. aduersꝰ marcionē.

Cipriā⁹ in sermon. de cena dñi.

selfe to the intent that vnto the Christiã religion a-
boute the Sacramentes shulde be deuotion. Is
not this as playnly spoken as any mã can speake:
To this man beynge so aunciẽt and an holy mar-
tyr/we shuld and ought to gyue credence before v.
C. Swynglins or any suche other. yet that we
maye se the argument of many good men whiche
yet were in dyuers tymes some other shalbe reci-
Ambro. in iii. Cozin. ted. S. Ambrose differreth not in sentence from
these/he sayth: Because ỳ by the death of the Lord
we are/delyuered of it we declare our selues to be
myndefull in that we eate his body and drinke his
blo ude which were offred for vs. In the. vi. boke
of the sacramentes/he doth treate of the same al-
so/ He also sayth: yf the worde of Helyas was of
such power that he caused the fyre to come downe
from heauen. Shall not the worde of Christ be of
such power that it shall chaunge the substaunce of
thinges (that is) the substaunce of bred and wyne
into the substaunce of his body and bloude. It is
red of all the workes of the world that he sayde the
worde and they were made. Therfore the worde
of God (that is) the sonne of God which coulde of
nothinge make all thinges that were/can not he
chaunge ỳ thinges that be/into it that they were
not: Thou seest gentle reder the sentence of S.
Ambrose/thou mayst perceyue that he agreeth with
Hierom in Matthew thother. S. Hierome/also/a mã both of greatter
nynge/and holynes/dissenteth not from this do-
ctrine/he sayth: After that the figuratiue Easter
was fulfilled/& Christ with his apostles had eaten
the easter lambe he toke the bread which cõforteth

the hert of man/and went to the true sacramēt of easter that euen/as in the prefiguracion of him Melchisedech the prest of the hyghe God dyd/ offringe bread and wyne/he also wolde setforth the truth of his body and bloude. S. Austen also a famouse man both of lyfe and of lernynge varyeth not frome those men/but sayth this in the forme of bred & wyne, which we se we do honour thinges that we do not se (that is) the body and bloude of Christ. Beholde these sentences both faythfull and godly. And for as moch as the writers of thē were men to be reputed & not disdayned/ esteme them of authoritie. S. Gregory also a man of god authoritie foloweth the same trade sayenge: As the diuinitie of the worde doth fyll all the worlde so in many places is the body of Christ cōsecrated and yet be there not many bodyes of Christe/ but one body and one bloud. Eusebius emisenus also a man not to be despysed sayth this: The inuisible prest with his worde/by a secret power dothe chaunge the visible creatures into the substaunce of his body and bloude/ ponder now gētle reders the vnyforme consent of these doctours which (as for a certayn of them) although they were in dyuers tymes and contreyes yet the holy ghost their scolemayster and the mayster of truthe taught thē all (as concernynge the poyntes of our faith) one lesson of truthe. So that they all do agree in this truthe, that in the sacrament of thalter is the very body of Christ. Many mo maye be rehersed that do agre in this poynt which playnly were ynough to fyll a hole boke. Therfore shall they be omitted

Aust. in.li. sen. ptyeris

Gregorye.

Eusebius.

trusting that these few (yf their auncient holynes and lernyng be pondered) with the places of scripture aboue rehersed are sufficient to staye a Christian hert yf he be not alredy drowned in heresye. Seing then that the scriptures which can not be but one/and these famouse doctours agreyng to the same do teach that in the sacrament of the auter is the body of Christ. Let euery true Christian (not with a dissemblyng mouth for feare of payne) but with an vnfayned hert for the loue of ỳ truthe not only profesſe but also beleue that in that sacrament is the very body of Christ. This sacrament consecrated (not by the power of the minister the prest) but by ỳ power of god working in his word spoken of the prest; people shuld frequent for the purpose, for the which Christ dyd institute it. Christ when he had consecrated his body/and delyuered it to his Apostles sayd. This do you in the remembraunce of me. Then shuld all Christians frequẽt this sacrament for the remembraũce of Christ. To what remembraunce of Christe: Uerely to the remembraunce of his death and passion. That euery Christian seynge or receyuynge his body shuld remembre/and alwayes haue before their eyes, ỳ Christes body for their sake (which of themselues, were vnable/and vnsufficient to make amendes, was delyuered to his ennemyes/ and for their offence, which they by none of their merites coulde put away, was he whypped and scourged/beaten and deluded/ nayled on the crosse, & with a spere thorow the hart perced/and this frely oute of that swete vessel to wash away the offence, he shed wa

Luce.xx.

Apoca.i.

Johan.ix.

ter and bloude. This to the by his passiō redemed and by the same to the father reconcyled / he hath gyuen the merite of his passion which vnfaynedly, hath, is and shalbe sufficient for the synnes of all the worlde / for he sayde this is my body / which for you shall be delyuered. And this is my bloude which for you shalbe shed. After this sorte all you Christians / when you se or receyue the Sacrament / haue of Christ suche a remembraunce and forget not to be thankefull. For to this pourpose you shoulde se / or receyue it / and not to make a gasynge stocke of it / and when you haue sene you haue all done. So that you thynke you haue no more to do / but to se it or to receyue it. And this that thankeful remembraunce of that blessed deth or passion with the acknowledgynge of the frutes and benefytes of the same is forgotten / and thought as no parte of oure dewtye which of truth is the chyef parte of oure dewtye / as often as we by fayth do se the bodye of oure sauyour Christ in that Sacrament. And further when the deathe of Christ is thus remembred / then shoulde man also remembre that as Saynt Peter sayeth. i. Cozin. xi

Christe hathe soufered / leauynge an ensample vnto you / that you shoulde folowe his steppes / which is as he dyd beare the crosse / so you must beare youre crosse. As he mortifyed our synne in his flesh beyng crucyfyed on the crosse. So ought you to mortyfye and slaye synne in youre bodyes / crucyfyenge your flesche with the lustes and desyres. For as Saynt Paule sayth / they that i. Pet. iiii. Gala. v.

are Christes hath so crucifyed their flesche. Wherfore deare reader commyng to the presence of the blessed body of Christ of these thiges be not forgetful/ but aboue all be not vnfaithfull/ let faithe in this matter be thy guyde. And when by faith thou beholdest Christes body, by a thākful remēbraūce. Remembre also the death and passion of the same body ~~remembrynge the death of that body~~/ in the which thy synne was slayne/ beynge crucifyed on the crosse. Remēbre also to mortify synne in thyne owne body/ by crucyfyenge it with the lustes and desyres. To thys purpose deare reader thou shuldest heare masse, therfore note wel and marke this lytle rude. thynge ẏ by it thou mayest be stablyshed in thy fayth/ and learne by the hearyng of masse/ so to remembre Christes death and passion/ ẏ lyke a true Christē thou mayest beare Christes crosse in thys lyfe that by the meryte of Christes death suffred on his crosse thou mayest come to the eternal lyfe.

¶ Vale.

¶ Oratio ante missam dicenda.

OMine Jesu Christe qui verꝰ noster pōtifex es, te ipm hostiā purā ⁊ imaculatā in ara crucis deo patri offerens pro nobis miseris peccatoribꝰ, quiq; carnē tuā ad resecādū et sanguinem tuum ad bibendum nobis dedisti, ⁊ misterium hoc corporis ⁊ sanguinis tui fecisti in memoriam tui sancti spūs

¶ A prayer to be sayde before masse.

LOrde Jesu Christ whych art our very byshop ⁊ dyddest offer thyself vnto god ẏ father a pure ⁊ immaculate hooste/ on the aulter of the crosse/ for vs mysterable synners which also gauest thy flesche vnto vs to eate/ and thy bloude to drynke/ and madest thys mystery of thy body and bloude in the power of thy holy spyrite

for a remembraunce of thy moost holy passion/ (sayeng:) As often tymes as ye do these thynges/ ye shal do thē in the remembraunce of me/ I therfore (o Lorde) vnworthy synner of a deuout mynde haue repared hyther vnto thy temple (al though a synner) to heare and se that blessed sacrifice of prayesynge which thou thyselfe cōmaūdest to be done for a memoriall of thy holy passion/ to the intent ỹ I myght sture vp in me a fresshe remēbraunce of thy moost blessed death/ & to geue the thākes for ỹ moost mercyfull charyte/ ỹ moued the to bye and redeme my soule wyth so greate pryce.

Graunt me (moost mercyfull lord) not only to se thys mystery wyth my bodely eyes/ but specially to se it wyth my inwarde eyes of fayth/ and therby to haue/ holly a louely and a thankfull remembraunce of that blessed passion and death/ and there in to contynue vntyll the houre of my death/ so be it.

in memoriam sacratissime passionis tue (dicens:) Hoc quotienscunq; feceritis mei in memoriam facietis. Ego igitur indigñ peccator huc mente deuota ad templum tuum, domine, accessi licet peccator, vt audiā et videā hoc sacrificium: laudis quod tu ipse fieri iussisti in tue sancte passionis memoriā, quo in me viuā et recentem tue sanctissime mortis memoriam excitare possem, et tibi gracias agere propter illā misericordissimam charitatē que te mouit vt emeres et redimeres tanto precio meam animam.

Concede (clementissime domine) me hoc misterium videre non solū oculis corporeis sed maxime internis fidei oculis illud contemplari, ac per hoc sanctam amabilem et gratiam tue passionis et mortis memoriam habere et in ea vsque ad horam mortis mee perseuerare Amen.

A prayer to be sayde at the eleuacion tyme.

Hayle very body/ incarnate of a vyrgyne.

Nayled on a crosse/ and offred for mannes synne.

Oratio in eleuatione dicenda.

Aue vetū corpus natum de Maria virgine.

Cuius latus per foratum vnda fluxit sanguine.

Esto nobis pregustatum in mortis examine.

O dulcis, O pie, O Jesu fili Marie.

A prayer.

Whose syde beynge perced/ bloude ranne out plenteously.

At the houre of death let vs receaue the bodely.

O swete/ O holy/ O Jesu sonne of Mary.

¶ Oratio post missam dicenda.

DOmine deus omnipotens qui (nō ex nostris meritis) sed solo inestimabili merito sācte passionis filii tui Jesu Christi hominē redemisti eundemq; tibi reconciliasti cōcede mihi miserrimo peccatori qui corpus & sanguinem meiseruatoris sub panis et vini specie per fidē in illius memoriam sim cōtemplatus sic ipsius mortis et verbi habere memoriam, vt tollere possim crucem suam ad sequendū eum omnibus diebus vite mee, & omnes carnis concupiscencias & vitam sceleratam relinquere possim et ōnem aduersitatem, afflictionem, & persequutionem patienter tollerare. Atq; sic tuum filium Christū per crucem imitando in tua gracia perseuerare possim cui sīc reconciliatus per participationem meritorum illius beate passionis. Tandem ad tuam gloriam peruenire valeam quam tuis per

A prayer to be sayd after the masse.

O Lorde God omnipotent which (not of our desertes) but thorow the inestimable meryte of the blessed passion of thy sonne Jesu Christ hast redemed man & reconcyled him to thy fauoure/ graunt vnto me moost myserable sinner which haue here vnder ỹ forme of bread & wine, by fayth sene ỹ body & bloude of my saueour/ in ỹ remēbraunce of hym/ so to remēber his death & hys sayenge/ ỹ I maye take his crosse and follow hym all ỹ dayes of my lyfe/ that I maye all fleshelye lustes and synfull lyuynge vtterly forsake/ and that I maye all aduersyte/ affliccion/ and persecucion pacientlye suffre. And so folowynge thy sonne Christ here with my crosse/ maye also continue in thy fauoure/ vnto the which I am reconciled/ by partakyng of the merytes of hys blessed passion/ and fynally that I maye come vnto thy glory whiche ỹ hast promysed vn-

to thy electe through our Lorde Jesu Christ thy sonne. Whiche lyueth and raygneth with the in vnyte of the holy Ghost worlde without ende. So be it.

milibꝫ electis. Per dominꝫ nostrum Jesum Christum filium tuum qui tecum viuit & regnat in vnitate spiritus sancti per infinita seculoꝝ secula, Amen.

The prologe to the Dyrige

We reade in sondrye places of the Bible (moste deare reader) that the antyque people/ yᵉ Ebrues had a certayne maner of lamentacyō for the dead/ as we reade howe Jacob was lamented and of Aarō/ and of Moyses in the last Chapter of Exodus howe they were lamēted of the pepl certayn dayes. In lyke maner we haue of the funerall that was amonge the Jewes/as in the laste of Genesis we haue how Joseph was imbawmed / and in the Gospell howe the holy womē prepared

swete spyces to the funerall of Christ/of these olde Jewysh customes / hath there crepte into the churche a custome to haue a certayne suffrages for the dead called dirige/of dyrige the fyrst atheme hereof / but by whome or whan these suffrages were made/we haue no sure euidēce of wrytynge / but dyuers auctors do ascrybe it to dyuers/as some to saynt Isodore/ some to saynt Gregore/some to Pelagius/but whether he or the other made it/ or this tyme or that/it forteth not muche/for thys We are suere of/that Saynt Paule taught vs that we shulde not vse suche lamentation or mournynge for the deade/as though we were without hope/but We shulde rather reioyse/as in the that reste in the slepe of peace.

And as for suche suffrages as

are set forth in the Dirige / the collettes excepted / they are no more to be applied for the dead than for the quycke. But whether these were ordayned at the fyrst to be sayd for the soules departed or no / I wyll make no doctryne of it/but this I know wel that the reder of these may haue a great lernynge & knowlege of the miseries and shortenesse of the lyfe of man/& maye learne hereby to dye well / & to haue a hope & trust of the laste resurrection. And for this only cause haue I also set furth in this primer a dirige of y^ which the thre fyrst lessons are of the mysteries of mans lyfe/the myddel of the funerall of the deade corps / & the last thre are of the last resurrection. For the office of the funerall although it profyte not the soule/yet herein we not onely do testifye our fayth

The Dirige.
that we haue in the last rtsyng
but also do accomplysh the
woꝛke of charite in bury-
yng of the deade.

The Dirige.



¶The Euensonge of the dyrygye.

¶The Antheme.

I shall please.

¶The. Cxiii. psalme.

I Am wel pleased that the lord hath herd the voyce of my prayer.

That he hathe enclyned hys eare vnto me/therfor wyl I cal vpon hym as longe as I lyue.

The snares of death compassed me rounde about/ the payues of hell gate hold vpon me/

¶Uespere erequiarum.

¶Antiphona.

Placebo.

Psalmus. Cxiii.

Dilexi: quoniam exaudiet dominus vocem orationis mee.

Quia inclinauit aurem suam mihi, et in diebus meis invocabo.

Circundederunt me dolores mortis, et pericula inferni inuenerũt me tribulationem et

dolorem inuent.
Et nomen dñi inuocaui, O domine libera aiam meam.
Misericors dominus et iustus, et deus nr̄ miseriator.
Custodiens paruulos dominus, humiliatus sum et liberauit me.
Conuertere anima mea in requiem tuā q; dominus beneficit tibi.
Quia eripuit animam meam de morte, oculos meos a lachrymis, pedes meos a lapsu.
Placebo dño, in regione viuorum.

Antiphona.
Placebo domine in regione viuorum.
Antiphona.
Heu me.
Psalmus. Cxix.
Ad dominū cum tribula

I found trouble and heuinesse.
Then called I vpō the name of the Lorde (O lorde delyuer my soule.
Gracyous is the lord & ryghteous/yee our God is mercyfull.
The lorde preserueth the symple/I was brought down and he helped me.
Turne agayne then vnto thy rest (O my soule) for the Lorde hath gyuen the thy delyre.
And why: thou haste delyuered my soule from death/myne eyes from teares/ and my feete frome fallynge.
I wyl walke before the lorde/ in the lande of the lyuynge.

The anthene.
I shall please the Lorde in the regyon of the lyuynge.
The anthene. Wo is me.
The. Cxx psalme.
Whē I am in trouble/ I call vpon the lorde/ & he hath

herde me.

Delyuer my ſoule (O lorde) frō lyeng lyppes/ & frō a deceyt ful tonge.

What rewarde ſhalbe geuen or done to the thou falſe tonge. Euen myghty and ſharpe arrowes/with hote burnynge coles.

Wo is me that my baniſhmēt endureth ſo longe / I dwell in the tabernacles of the ſorofull My ſoule hath longe dwelled amonge them that be enemyes vnto peace.

I laboured for peace but whē I ſpake therof / they prepared them to battayle.

¶ The antheme.

Wo is me/for that my banyſhment is prolonged.

¶ The Crr. pſalme.

I Lyfte vp myne eyes vnto the hylles from whēce commeth my helpe.

rer clamaui, et exaudiuit me.

Domine libera animam meam a labiis iniquis, et a lingua dolosa.

Quid det tibi aut quid apponatur tibi, ad linguā dolosā

Sagitte potentis acute cum carbonibus desolatorijs.

Heu mihi quia incolatus meus prolongatus est, habitaui cum habitantibus cedar.

Multum incola fuit aia mea, cū his q̄ oderunt pacem.

Eram pacificus, cū loquebar illis impugnabant me gratis.

¶ Antiphona.

Heu me quia incolatus meus prolongatus est,

¶ Psalmus. Cxx

Leuaui oculos meos mōtes, vnde ve[n]et auxilium mih[i]

Auxilium meum a domino, qui fecit celum et terram.

Nō det in commotionem pedem tuū, neq; dormitet qui custodit te.

Ecce non dormitabit neq; dormiet, q̄ custodit Israell.

Dominus custodit te, dominus protectio tua super manū dexteram tuam.

Per diem sol non vret te, neq; luna per noctem.

Dominus custodit te ab oī malo, custodiat animam tuam dominus.

Dominus custodiat introitum tuum et exitum tuum, et ex hoc nunc et vsq; in seculum.

℣. Antiphona.

Dominus custodit ab oī malo, custodiat animam tuam.

℟. Antiphona

iniquitates.

ynus. Cxxi.

My helpe cōmeth frō the lorde whych made heauen and earth

He shall not suffre thy foote to slype / nether shall he that kepeth the / fall into a slomber.

Lo he shall nether fall a slepe nor slomber / Whych kepeth Israell.

The Lorde kepeth the / the Lorde is thy defence / more thē the ryght hande.

The Sonne shall not burne the by daye / nor the Moone by nyght.

The Lorde kepeth the frō al euell / the lorde kepeth euen thy soule.

The Lorde kepe thy goynge in and goynge out / from thys tyme forth and euermore.

℣. The antheme.

℣. The Lorde kepeth the from al euel: he kepeth euē thy soule.

℣. The antheme. If thou.

℣. The. Cxxx. psalme.

Out of the deepe called I vnto the (O Lorde) lorde heare my voyce.

O let thyne eares cõsyder well the voyce of my complaynte.

If thou (Lorde) wylt be extreme to marke our iniquities (O Lorde) who maye abyde it:

But there is mercy wyth the/ and bycause of thy law haue I abyden the (O Lorde.)

My soule hath abyden in hys worde/ my soule hath trusted in the Lorde.

From the morynynge watche vntyll nyght/ let Israel trust in the Lorde.

For wyth ye lorde ther is mercy/ & his redẽpciõ is plẽteous.

And he shal redeme Israel frõ al his iniquities. ℭ Antheme.

℣ If thou (Lorde) imputest mens synnes vnto them: Lord who shall abyde it.

The antheme. The workes

De profundis clamaui ad te dñe, dñe exaudi vocem meam.

Fiãt aures tue intendentes in vocem deprecationis mee.

Si iniquitates obseruaueris domine dñe quis sustinebit.

Quia apud te propiciatio est, et propter legem tuam sustinui te domine.

Sustinuit anima mea in verbo eius, sperauit aia mea in domino.

A custodia matutina vsq; ad noctẽ spet Israell in dño.

Quia apud dominũ misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israell ex omnibus iniquitatibus eius.

℣ Antiphona. Si iniquitates seruaueris dñe, quis sustineb.

psalmus. Cxviii.

CONfiteboꝛ tibi in toto coꝛde meo, qm̃ audisti verba oꝛis mei, in conspectu angelozū psallam tibi.

ADoꝛabo ad tẽplū sanctum tuum, et cõfiteboꝛ nomini tuo, super misericoꝛdia et veritate tua, quoniam magnificasti super omne nomen sanctum tuum.

IN quacũqꝫ die invocauero te exaudi me, multiplicabis in aĩa mea virtutem.

CONfiteantur tibi dñe omnes reges terre, quia audierũt oĩa verba oꝛis tui.

[illegible]t cantent in vijs [illegible]omini, qm̃ magna [illegible]t gloꝛia domini.

[illegible]niam excelsus [illegible]s & humilia

The Dirige.

The .C. xxviii. psalme.

I wyll geue thankes vnto the (O Loꝛde) wyth my whole harte foꝛ thou hast herd the woꝛdes of my mouth/euen befoꝛe the goddes wyll I synge pꝛayses vnto the.

I wyll woꝛship towarde thy holy temple and pꝛayse thy name because of thy louynge kyndnes/& truth: foꝛ thou hast magnified thy woꝛde/accoꝛdyng vnto thy great name.

Whē I cal vpõ the heare thou me/ and endue my soule wyth much strength.

All the kynges of the earthe shall pꝛayse the (o Loꝛde) whã they heare the woꝛdes of thy mouth.

Yee they shal synge in the waye of the Loꝛde / that greate is the gloꝛye of the Loꝛde.

Foꝛ though the loꝛde be hygh yet hath he respecte to the low-

ly / as for the proude he beholdeth hym afarre of.

Though I walke in the mydest of trouble / yet shalt thou refreshe me: thou shalte stretche forth thyne hande vpon the furiousnes of myne enemyes and thy ryght hande shall saue me.

The Lorde shall make good for me / yee thy mercy (o lord) endureth for euer: despyse not the the worke of thyn owne hãdes

¶ The anthem.

Lorde despyce not the workes of thyne handes.

¶ The versicle.

From the gates of hell

¶ The answere.

Lorde delyuer theyr soules.

¶ The Anthem. I herde a

¶ The songe of blessed Mary.

MY soule magnifyeth the Lorde.

And my spyrete hath reioyced in God my Sauiour.

respicit, et alta a lõge cognoscet.

Et ambulauero in medio tribulatiõis viuificabis me, & super iram inimicorum meorum extendes manum tuam, et uum me fecit dexra tua.

Dominus retribuit pro me dñe misericordia tua in seculum, opera manuũ tuarũ ne despicias.

¶ Antiphona.

Opera manuũ tuarũ dñe ne dispicias.

¶ Versus.

A porta inferi.

¶ Responsum.

Erue domine animas eorum.

¶ Antiphona.

Audiui vocem.

¶ Canticum beate Marie.

Magnifi-
nim-
dominu-
Et exu-
tus m-
luta-

Quia respexit humilitatē ancille sue, ecce enim ex hoc beatam me dicent omnes generationes.

Fecit mihi magnqui potens est, & ctū nomen eius.

Et misericordia eius a progenie in progenies, timentibus eum.

Fecit potētiam in brachio suo, dispersit superbos mente cordis sui.

Deposuit potētes de sede, et exaltauit humiles.

Esurientes implevit bonis, et diuites dimisit manes.

Suscepit israel puerum suū; recordatus misericordie sue.

Sicut locutus est ad patres nostros, Abrahe et semini

For he hath loked on the low degre of his hande mayden/ behold now from hēsefoorth shall all generacions cal me blessed.

For he that is myghtye hath done to me great thinges/ & blessed is his name.

And his mercye is alwayes on thē that feare hym/ throughout al generaciōs.

He hath shewed strēgth with his arme/ he hath scattered thē that are proude in the imaginaciō of theyr hartes.

He hath put downe the myghtye from theyr seates/ and hath exalted them of lowe degre.

He hath fylled the hungrye with good thynges/ and hath sent away the ryche emptye.

He hath remembred mercye/ & hath holpen his seruaūt Israel

Euen as he promysed to our fathers/ Abraham and to his sede for euer.

¶ The antheme.

¶ I haue herde a voyce frō he uen sayeng/blessed be the dead whiche dye in the Lorde.

Lord haue mercy on vs. Christ haue mercy on vs. Lorde haue mercy on vs. Our father.

¶ The. Cxlv. psalme.

O Rayse the Lorde (O my soule) whyle I lyue wyll I prayse y' lord/ I wyl prayse y' lord as lōge as I shal remaine

O put not your truste in prynces nor in the Chyldren of men/ for there is no helpe in them.

For when the breth of mā goeth forth he shall turne agayne to his earth/ & so al hys thoughtes perysh.

Blessed is he that hath y' god of Jacob for hys helpe/ & whose hope is in the Lorde hys God whyche made heaueu & earth/ the see and al that ther in is.

Which kepeth his promyse for

¶ Antiphona.

¶ Audiui vocē de celo dicentem, beati mortui qui in domino moriuntur.

Kyrie eleisō. Christe eleison. Kyrie eleisō Pater noster.

¶ Psalmus. Cxlv

Lauda anima mea dominum, laudabo dominum in vita mea psallam deo meo q̄diu fuero.

Nolite confidere in principibus, nec in filiis hominum in quibus non est salus.

Exibit spiritus et reuertetur in terrā suam, in illa ibunt omnes tationes e

Beatus c Jacob adi spes eius ipius.

et ter quc

O

tatem in seculum, facit iudicium iniuriã patientibus, dat escam esurientibus.

Dominꝰ soluit cõpeditos, dominꝰ illuminat cecos.

Dominꝰ erigit elisos, dominꝰ diligit iustos.

Dominus custodit aduenas, puptillum et viduam suscipiet et vias peccatorum disperdet.

Regnabit dominꝰ in secula deus tuus syon in generatione et generationem

℣. Versus.
inferi.
ponsum.
omine ani-
um.
rsus.
re bona

euer/Whichhelpeth thẽ to right that suffre wronge/ Whyche fedeth the hongrye.

The lorde louseth men out of prison/the lord geueth syght to the blynde.

The lord helpeth thẽ vp that are fallen/the Lorde loueth the ryghteous.

The lorde careth for the straũgers/he defẽdeth the fatherles and wedow/as for the waye of yᵉ vngodly he turneth it vpsyde downe.

The lorde thy God (o Sion) is kynge for euermore/and thorow out all generacions.

℣. The versicle.
From the gates of hell.

℟. The answere.
Lorde delyuer theyr soules.

℣. The versicle.
I truste to se the goodes of the Lorde.

℟. The answere.

The Dirige.

In the lande of lyfe.

℣ The verſicle.

Lorde God heare my prayer.

℟ The anſwere.

And geue hearynge to my clamoure.

℣ Let vs praye.

GOd to whom it is appro-pried to be mercyfull euer and to ſpare / be mercyfull to the ſoules of thy ſeruauntes of eche kynde / and forgeue thē all theyr ſynnes that they beynge lowſed from the bondes of death / maye aſcende vnto lyfe.

O God the Lorde of pardon. Graunte vnto the ſoule of N. thy ſeruaūt (the yeares mynde of whole deathe we haue in remembraunce) a place of reſte / the bleſſefull quyete / & clereneſſe of the lyght.

In terra viuentiū.

℣ Verſus.

Domine exaudi oratione meam.

℟ Reſponſum.

Et clamor meus ad te veniat.

℣ Oremus.

DEus cui proprium eſt miſeri ſemper et parce re, propitiare animabus famulorum famularumq; tuarū, et omnia eorum peccata dimitte, vt mortis vinculis abſoluti, tranſire poſſunt ad vitam.

DEus fi- gen- mine, da a- muli tui F- uerſariu- onis di- tamin- dē. ſ- D-

Deus qui ter apostolicos sacerdotes famulos tuos pōtificali dignitate censeri fecisti, presta quesum⁹, vt quoꝝ vicem ad horam gerebant in terris, eoꝝ perpetuo consortio letentur in celis.

O God whyche hast caused thy seruauntes in pontifficall dignitie/to be accompted amonge the prestes apostolyke. Graūt we beseech the that they maye enioye in heauen the continuall cōpany of them / whose office they dyd beare somtyme heare in earth.

Deus venie largitor. et humane salutis amator, quesum⁹ clementiã tuã vt nostrarum congregationũ fratres et sorores qui ex hoc seculo transierunt, intercedẽte beata masemper virgine Michaele locum omtis tuis. e beatiptium das. de-

O God the graunter of pardon/ & the louer of mans saluacion/we beseech thy mercy/ that thou wylt suffre the cōgregaciō of our brothers/ & systers beynge departed oute of thys woꝛlde/throughe the intercessiō of blessed Mary the virgin/and saynt Michel tharchangel/and all holy sayntes to come to the congregacion of euerlastynge felicite.

O God that arte creatoure and redemer of all faythfull people. Graunt vnto the soules of al true beleuers/being

deade remission of all theyr synnes that through deuoute prayers they maye attayne the gracious pardon/which they haue alwaye desyred / whyche shalte come to iudge the quycke and the deade / and the worlde / by fyre. So be it. God haue mercy on all Christen soules. so be it.

¶ Matens of the Dirige.

¶ The antheme. Direct good.

¶ The. v. psalme.

HEare my wordes (o lord) consyder my callynge.
O marke the voyce of my petition my kynge/and my go[d]
vnto ye wyl I make my
HEare my voyce (o lo[rd]
mes/for early in the
wyl I get me vnto th
that wyth diligence.
FOr thou art not the
hath pleasure in ye wyc
ther maye no vngodly pe[r]son

defunctorum remissionem cunctorũ tribue peccatorum, vt indulgentiam quã semper optauerunt pijs supplicationibus consequantur. Qui vĕturus es iudicare viuos & mortuos in seculum per ignẽ. Amen. Requiescant in pace. Amẽ.

¶ Ad matutinas, exequiarum.

Antiphona. Dirige

¶ Psalmus. v.

VErba mea auribus percipe dñe, intellige clamorem meum.
Intende voci oratio[nis]
[m]ee, rex me[us]

iuxta te malignus.

Neq; permanebũt iniusti ante oculos tuos, odisti omnes qui operantur iniquitatem.

Perdes oẽs qui loquuntur mendacium, virum sanguinum et dolosum abominabitur dñs.

Ego autem in multitudine misericordie tue, introibo in domum tuã, adorabo ad templum sãctum tuum in timore tuo.

Domine deduc me in iusticia tua propter inimicos meos, dirige in conspectu meo viam meam...

dwell with the.

Suche as be cruell maye not stande in thy syght/thou art an enemy vnto all wycked doers.

Thou distroyest the lyers/the lord abhorreth the blodthurstye and deceytfull.

But as for me I wyll come in to thy house/euen vpõ the multitude of thy mercy/ and in thy feare wyll I worshyp towarde thy holy temple.

Lede me(O lorde)in thy righ tuousnesse bycause of myne enemyes/& make the waye playne before me.

... there is no faythfulnesse ... mouthes / they dissem- ... eyr hartes/theyr throte ... n sepulcre/with theyr ... ey deceaue.

...ge them(O God)that ... y perisshe in theyr owne ...nacions/caste them out/ ...ycause of ye multitude of theyr

synnes/ for they rebell agaynst the lorde.

Agayne let all them that put theyr trust in the reioyse/yee let thē euer be glad & dwel thou in them/ bycause thou defendeste them/that they which loue thy name maye be ioyfull in the.

For thou (Lorde) geuest thy blessynge vnto the ryghteous: and wyth thy fauourable kyndnesse/ thou defendest hym/ as wyth a shylde. ¶ The Antyp. Dyrecte good lorde/ my way in thy syght. ¶ The antheme. Turne the. ¶ The.vi.psalme.

LOrde rebuke me
thy furye/nethe
thou me in thyne an
Haue mercy on m
I am sycke/heale n
my bones are bruse
And my soule is
troubled/but how lo
Turne the lorde a
my soule/saue me fo

tatem eorum expel
le eos, qñ irritaue
runt te domine.

Et letētur omnes qui sperant in te, in eternum exultabūt et habitabis in eis, et gloriabuntur in te omnes qui diligunt nomen tuum.

Qm̃ tu benedices iusto, dñe vt scuto bone volūtatis tue coronasti nos.

as. Dirige dñe deus meus in conspectu tuo viam meam.

an. Conuertere.

Psalmus.vi.

DOmine ne in furore tuo arguas me, neq; in

Qm nō eſt i moꝛte qui memoꝛ ſit tui in iſerno autem quis ꝯfitebitur tibi.

Laboꝛaui in gemitu meo, lauabo per ſingulas noctes lectum meum, lachꝛymis meis ſtratum meum rigabo.

Turbatus eſt a furoꝛe oculus meus, inueteraui inī omnes inimicos meos.

Diſcedite a me omnes qui operamini iniquitatē, qm̄ exaudiuit dominꝰ vocem fletus mei.

Exaudiuit dñs deꝓcationem meam

For there is none in deathe that haue minde of the/ & in hel who wyll knowlege the.

I haue laboured in my ſoꝛow I ſhall euery nyght waſhe my bede/ wyth teares ſhall I wete the place where I lye.

Myne eye is troubled wyth woodneſſe/ I haue wared olde amonge all myne enemyes.

Auoyde from me all ye that woꝛke wyckedneſſe/ foꝛ the loꝛd hath herde the noyſe of my wepynge.

The Loꝛde hath herde my prayer/ the Loꝛde hath herde [illegible]eticion.

[illegible]myne enemyes be aſha[illegible]onfounded/ let them [illegible]d & confounded very

The antheme.

[illegible] the Loꝛde and delyꝺule: foꝛ he is not in [illegible]t hath mynde of the.

¶ The antheme. Lest ony

¶ The.vii.psalme.

O Lorde my God/in the do I trust: saue me from all them that persecute me/and deliuer me.

Lest he catch vp my soule lyke a lyon & teare it in peces/while ther is none to helpe/ that can saue me.

O Lorde my God yf I haue done ony such thynge: yf ther be ony vnryghteoulnes in my hādes.

If I haue rewarded euel vnto them that dealte frendly wyth me/ or hurte thē that ony cause are myne e

Then let myne e cute my soule/ a let hym treade in the earth/ an noure in the dust

Stande vp (O Lorde/ lyft vp thy

¶ Antiphona Requando.

Psalmus vii.

Domine deus meus in te speraui, saluum me fac ex omnibus persequentibus me et libera me.

Requando rapiat vt leo animam meā dum non est qui redimat neq; qui saluum faciat.

Domine deus meus si feci istud, si est iniquitas in manibus meis.

Si reddidi retrib' en[illegible]bus mihi ma[illegible]

[illegible]erito

in finibus inimicorum meorum, et exurge die deus meo in precepto quod mandasti.

Et synagoga populorum circũdabit te, et propter hãc in altum regredere.

furious indygnacion of myne enemyes / aryse vp (for me) in the vengeaunce that thou hast promised.

That the congregacion of the people may come about the for theyr sakes / therfore lyfte vppe thy selfe agayne.

Dominus iudicat populos, iudica me domine secundũ iustitiam meã, et secũdum innocentiã meam super me.

The Lord is Judge ouer the people / auenge me thẽ (O lord) accordyng to my rightuousnes and innocency.

Cõsumetur nequicia peccatorũ, et dirriges iustum scrutãs corda et renes deus

Oh let the wyckednesse of the vngodly come to an ende / but mayntayne the iust thou rygh tuous God / that tryest the he[a]rtes and the raynes.

[...]e commeth of God / [...]rueth thẽ that are

[...]tuous Judge

[...]cyent / and God

[...]aynge.

[...]ot turne / he hath

[...]rde / & hath bente

his bowe and made it redy.
He hath prepared him the we
pēs of death/ and ordeyned his
arrowes to dystroye.
Beholde he trauelleth with
vnryghtuousnesse hath concea
ued sorowe and brought furth
iniquitye.
He hath grauē & dygged vp a
pyt/ but he shal fall himselfe in
to the pyt that he hath made.
Hor his vnhappynes shall
come vpō his owne heade/ and
his wyckednesse shall fall vpō
his owne pate.
As for me I wyll geue than-
kes vnto the Lord for
tuousnes sake/ and
the name of the L
hyest. ¶ The
Lest any tyme h
my soule as a ly
is none that wy
saue it. ¶ The
From the gate

tepit et parauit illud
Et in eo parauit
vasa mortis, sagit-
tas suas ardentib⁹
effecit.
Ecce parturit in-
iusticiam, concepit
dolorem et peperit
iniquitatem.
Larum aperuit e-
ffodit eum, et inci-
dit in foueam quā
fecit.
Conuertetur dolor
eius in caput eius,
et in verticem ipsi⁹
iniquitas eius des-
cendet.
Confitebor

Erue domine animas eorum.
Pater noster. Et ne nos. Sed libera.

Lectio prima.

Job. vii.

Militia est vita hominis super terram, et sicut dies mercenarii dies eius, uiduta est caro mea putredine, et sordibus pulueris, cutis mea aruit, & contracta est, dies mei velociꝰ trãsierunt quã a texẽte
'a succedit, et con-
'i absq; vlla spe,
'est

Lorde delyuer theyr soules.
Our father. And leade vs not.
But delyuer vs.

The fyrst lesson. Job. vii.

Is not the lyfe of mã vpõ earth a very batayle? Are not hys dayes lyke the dayes of an hyred seruaunt? My flesh is clothed with wormes fylthynesse and duste / my skynne is wythred and crõpled together: my dayes passe ouer more spedely / then a weuer can weeue out his webbe / and are gone or I am aware. O remẽber that my lyfe is but a wynde / & that
'e shall nomore se the
'therof / yee and that
'nans eye shall see

'sponse.
'ben more swift
they are gone so
ue sene no good

The Dirige.

¶ The versicle.

They are passed awaye as the shippes that be good vnder sayle / and as the egle that hasteth to ye pray.

¶ The repetition.

They are gone sodenly. ⁊c.

¶ The secõde lesson. Job. xiiii.

MAnne that is borne of a womã / hath but a short tyme to lyue & is full of dyuers mysteries. He cõmeth vp and fadeth awaye lyke a floure / he flyeth as it were a shadowe / and neuer continueth in one estate. Thynkest thou it nowe well done to open thyn[e]
suche one / and to b[ring]
fore the iudgeme[nt]
make it clene / th[at]
an vnclene thy[ng]
The dayes of m[an]
the nombre of hy[s]
are knowen onely
Thou hast appo[inted]
bondes / be can n[ot]

¶ Versus.

Pertransierũt quasi naues portantes, sicut aquila volens ad escam.

¶ Repetitio.

Fugierũt et nõ. ⁊c.

¶ Lectio secunda.

Job. xiiii.

HOmo natus de muliere, breui viuens tẽpore, repletur multis miserus. Qui quasi flos egredit, et conteritur, fugit velut vmbra, et nunq̃ in eodẽ statu ym[manet]
Et dign[um]
super

ynt. Responsum.

℣. Omnis caro fenum, et omis gla ei⁹ quasi flos agri, exsic catũ est fenũ et cecidit flos. ℣ Versus. Vere fenũ est popul⁹, dũ spũs dñi sufflauit in eo.

℣ Responsio. Exsiccatum est fenũ et cecidit flos.

Lectio in Job. xiiii

LIgnũ habet spem si prescisũ fuerit, rursũ virebit, et rami ei⁹ pullulabunt si senuerit in terra radix ei⁹, Si pul[illegible] fuerit

them ℣ The response. Esay. xl. All flesshe is grasse/and all the bewtye therof is as the floure of the felde/Whẽ y⁹ grasse is wythered the floure falleth away. ℣ Versicle Euẽ so is the people as gras when the breath of the lorde bloweth vpõ thẽ. ℣ Resp. whẽ the grasse is wythered the flour. ℣ The. iii. lesso. Job. xiiii

IF a tre be cut downe there is some hope yet that it wyl sprynge/and shut forth the braunches agayne: for though a roote be waxen olde / & deade in the grounde / yet when the the sent of water nd brynge forth s whan it was ut as for a mã /perysshed and ge/what becom The floudes dryed vp/and the ley be empty/ are

yⁿ so
a thinge v.
passeth awr
Cverse..
apereth
nyeheth
Wāi

..eue
..all tyꝛe
..yat I maye
of tyꝛe Loꝛde

..ine.
..ther hath

..kaule.